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ART. I.—ORGANIC REDEMPTION.

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I. THE HISTORICAL ADAM—ORGANIC RUIN.

THE principle of infinite multiplication of individuals is resident in every germ. A mighty forest is immanent in the yet undeveloped potentiality of the tiny acorn. The grand trunk and massive branches of the giant oak are latent there; nay, immensely more, the countless trees, onward and 'onward, springing from it and their products. There is thus no defining the power of reproduction shut up in the narrow limits of a single acorn.

This plastic force produces individual existences of the same kind with itself. It is ever a *self*-reproduction. "The herb yielding seed, and the fruit-tree yielding fruit *after his kind*," (Gen. i. 11), each *species* holding permanently to its own order, (*whose seed is in itself*), was the law of the germinant principle stamped on young nature. The sprouting acorn becomes the majestic oak: then the oak-grove. The relation here is that of generic causation. Springing from one and the same seminal root, the mighty forest is an organic unit. The subsequent

creation of marine and terrene animals held alike in this self-propagation of species. There too, it was "every living creature *after his kind*," (Gen. i. 21), making each, in its indefinite extension, a generic unit after its own order.

This same law of organic unity and out-growth holds in the human, no less than in the vegetable, and animal world, mediated, however, by Personality, and moral, therefore, besides natural. The *genus homo* had a common origin, sprung from one stock and root. Like the acorn including in its tiny compass the oak and future forests, humanity in its widest range, spreading out over all portions of the habitable globe, and in all its marked diversities, physical and national, was originally comprehended in the person of the Primal Man.

The race is not *autochthonic* (αὐτόχθων), sprung from the soil, in different localities widely apart, nor yet from several created centres, independent of each other, accounting, as naturalists of the Agassiz school contend, thus readily for the marked varieties maintaining their permanence through unbroken centuries. Uniformly the Biblical idea recognizes, not several such independent centres, but one only, the first human pair. (Gen. i. 27; ii. 22; St. Matt. xix. 4; Acts xvii. 26; Rom. v. 12; 1 Cor. xv. 45, the *first man* Adam; Eph. iv. 25, "members one of another"). The Scriptures positively know nothing of pre-Adamites.

Much less is the race *atomistic*. It is not an aggregation of separate individuals, but an organic unit; one, not as the myriad particles of a sand-heap,* with no other relation save that of local contact, but by inward constitution and nature, sharing a real community of life and feeling in springing from one and the same stock. The relation here is not outward and mechanical, but inward and transmissive, dynamic and participative, the "power of a single life" moving grandly onward with the ages. Back of and conditioning the individual, is the gen-

* "The whole Pelagian view of life is shallow in the extreme. It sees in the human race only a vast aggregation of particular men outwardly put together; a huge living sand-heap, and nothing more."—"Mystical Presence," John W. Nevins, D.D., Philadelphia, 1846, p. 164.

eral life in which it stands and of which it forms a part. "For the atomic theory of the relation of individuals to the species, Christian realism substitutes the dynamic. In contrast with Pantheism it asserts the infinite importance of individuals, their responsibility and immortality; in equally strong contrast with the superficial Deism that treats men as a heap of sand without any organic connection, it maintains the unity of the race; the tree is one, though its leaves are distinct, and the tree determines the nature of the leaves, although they only are of value."

This conception of humanity, its substantial unity as a vast organism, standing originally in the same generic headship, is essential both to a right understanding of the terrific ruin in which it was involved by the sin of the first, and the full redemption brought in by the thoroughly human and perfectly righteous life of the second, Adam. This clearly is St. Paul's idea, as will appear further on. He views the race as organically gathered up first in its natural and fallen head, and then, "in the fullness of time," re-gathered under its supernatural and redemptive Head. Neither is apprehended as *a* man simply, but *the* man; in both cases, as the generic Root and historic Stem.

This corresponds exactly with Adam's relation to the race as presented in the early Scriptures. An indication of it is given in the very title of the first book (בְּרֵאשִׁית; *Γένεσις*: Genesis,) taken from the initial word. It has to do with the first things in the material creation and humanity. It is the history of the *beginning* of the race. This beginning, like a river in its spring-head, stood in that one man. At that initial point he was the race; more than the bearer of a single individual life; that indeed, yet the general, too, under its widest form; one amongst the countless myriads since sprung from his loins, his posterity, yet more, the prolific germ. He was not *a* man simply, but *the* man. Man substantively: the race, germinally, in its longest possible duration in time, and widest expansion, in space.

The appellation divinely bestowed upon him witnesses fully to this. By his Creator he is named **הָאָדָם**, *i. e.* THE ADAM—THE MAN. With the definite article prefixed, the designation at once rises above all the narrowness of a proper name merely to the dignity and comprehension of a generic term, *unum in multis*, Adam in his fatherhood. Hence, in the Mosaic record, the term looks and is made inclusive of both sexes. "So God created man (**הָאָדָם**) in His own image, in the image of God created He him; male and female created He *them*." (Gen. i. 27). "This is the book of the generations of Adam, *i. e.* man. In the day that God created man (Adam), in the likeness of God made He him; *male and female* created He *them*; and blessed *them*, and called *their* name Adam, *i. e.* MAN, in the day when they were created." (Gen. v. 1, 2). In its divine bestowal, this name (Adam), including thus the woman as well as the man, carries along with it the full sense of the headship of the *primus homo*. Gesenius refers to a number of passages where it is used as a collective noun, for *men, mankind, humanity, the entire race*. Most appropriately, therefore, was the Primal Man, humanity's impersonation, the potentiality of the entire race, one before many, and still one though increasingly manifold, called **הָאָדָם**. Thus do the last stages of historic life and endeavor stand in organic connection with their fontal source, and are alike necessarily involved in all the consequences of this generic comprehension. Though Adam's life, by ordinary generation, thus flows on from that distant spring-head in one continuous and ever-widening stream, yet does it involve no loss of individuality on either side. Generic identity is not, on the part of his posterity, Adamic absorption, nor yet on his part the loss in them of entire self-hood. It is simply participation in the common life thenceforth made the moving principle of the world's history.

Hence we are far from reaching the true aim and scope of humanity in the matter of any mere corporeal propagation. By the in-breathing of a spirit, crowning from above the struggle from below upward, Adam stood immeasurably above all that had gone before in the grand creative process, and had a nobler

destiny to meet. This grander in-lying idea was human development, in the sphere of free and conscious moral activity, into the highest stage of personal being, actual impeccability,—“a state of excellence beyond the reach of fall or failure, irresistibly self-determined, without effort or hesitation to all holy affections,”—in a word, perfect holiness, in the image of which only he was made, the reality being God. This image, or Divine ideal, to which, in a free way, he was to attain, could not in the very nature of the case, be an absolute gift, a *donum superadditum*, but rather a self-acquired attribute. Such an experiment required other than mere cosmical forces: besides intellectual, the presence also of moral powers, constituting him at once the lord of all below and connecting him with the Lord of all above and the things of the unseen world.

Freedom both of choice and power, self-determined moral activity, is the condition of intelligent creatureship necessary to the attainment of the highest stage of such existence. “Take away from virtue the element of will,” says Origen, “and you take away its very essence.” “*Voluntas quæ potest cogi et cogitur*,” Luther says, “*non est voluntas sed noluntas*.” Where obedience is to be other than blind impulse, as the planet fast-bound to its orbit; or mere instinct, as the animal following, age after age, with not the slightest variation, the constitution originally impressed upon it, like bees making honey, there must be intelligence and will holding freely in the office and under the laws of conscience. Ruled by these higher powers man transcends while he stands in nature. He is more than body. “There is a *spirit* in man.” He is the meeting-point of the cosmical and the spiritual, “the free personal unity of spirit and nature;” and, “as the free organ for the holy Will of the Creator,”* his vocation was to lift up by self-choice, this freedom to its highest ideal by accepting and making that will the rule of his own life. Hence, unconstrained self-surrender to the Divine Will is true freedom. “Only such a man,” says Delitzsch, “is truly free, for he is free as God is, because he

* Martensen's Dogmatics, Edinburgh Ed., p. 138.

is free in God." But this capacity of voluntary obedience to God is at the same time the capacity of voluntary bondage to "that which is foreign to God." The power of will is of necessity also the power of *self-will*, which is the possibility of sin—self-action in the wrong direction, a possibility which should have remained such alone, and never passed into actualized sinfulness. This will-power, man's near approach to God-likeness, was his highest dignity and honor, as it undoubtedly was his greatest peril, and in the end proved, in its fearful perversion, the sad ruin of himself and race.*

Moving thus in the sphere of personality, the relation of Adam to his posterity goes deeper than that of the acorn and the wider forest. Like all similitudes from the lower sphere of mere nature-forces, it fails to set forth the full truth in the case. There is the power here of transmitting not only his somatic-psychical nature, but all that his ethical being is made by his

* Since writing the above, the admirable work of Monsell, "Religion of Redemption," has come into my hands, from which I make the following pertinent quotation: "But since creation in the image of God included moral freedom, man was called upon to become by his own choice that which he already was virtually by the Divine appointment. As each particular act of human life becomes moral only by being voluntary, still more must its general primitive determination. God is what He is by His own eternal choice, and man could only reproduce His image by willingly becoming like Him, by his own voluntary development of the capacity of moral excellence. He was created his own master that he might give himself unto God. It was his privilege and his peril to be the child in his Father's house, capable of yielding willing obedience, and for that very reason capable also of refusing his allegiance, and turning away from his destined blessing and supreme good. *Determinable* to either good or evil, he was not yet *determined*. To create man free was to give him the power of realizing or forfeiting his liberty; it was a summons to make himself *actually*, what he was *potentially*, and by the deliberate agreement of his will with that of God, to take possession of his own being, to constitute his moral personality. 'God created man as little as possible,' says St. Bonnet, meaning thereby that we were endowed with the germ and crude capacity of that state for which we were intended, but that the exercise of our freedom was necessary to raise us up to the positive attainment of the dignity and bliss of perfect moral being. Mere animal natures are finished from the first. God took everything that concerned them upon Himself, and left them nothing to do, but it was His will that man should be His fellow-worker in the great feat of His own creation, and thereby in the completion of all creation; the Father left the mighty work unfinished, so to speak, until the child should set his seal upon it."—*A Contribution to the Preliminaries of Christian Apology*; By R. W. Monsell, B. A. London, 1867, pp. 9, 10.

own full consent and activity. In this regard, what the head-man becomes stays not with himself, but acquires at once universal significance and generic effect. His perpetuation is a self-perpetuation, not, indeed, of his separate personality, but, in its deepest power, what Delitzsch calls, his "spiritual-psychical-somatic nature" (in this way of putting it, following the order of the fall itself, *sweeping from the higher through the lower*), with all the disturbances, the sundering of his proper relation to God, or all the benefits, its steadfast maintenance, carried with it. "Primeval man found himself in circumstances from which human nature was to issue perfected or corrupt, his formal freedom disappearing and passing over into a holy, or else a selfish and perverse will." The son of Adam bears Adam's "image." He is like him because he was *in* him and is *of* him.

"A whole world of alike separate personalities," says Dr. Nevin, "lay involved in his life, as a generic principle and root. And all these, in a deep sense, form at last but one and the same life. Adam lives in his posterity, as truly as he has ever lived in his own person. They participate in his whole nature, soul and body."* "The perversion of principles," says Martensen, "which took place in the first Adam had a moral bearing upon the entire organism which has in him not only its historical, but also its natural starting-point. . . . Individuals and races are organic points in that sum total of development, which has its starting-point in the first Adam, and they by nature repeat the Adamic type. Every individual begins from his birth an abnormal development of life whose universal characteristic is the conflict between the flesh and the spirit."† St. Augustin puts the same thing thus: "We were all in that one man, when he, though being but one, corrupted all. . . . That form in which we were severally to live had not yet been created and distributed to each, but the seminal nature from

* *Mystical Presence*, p. 161.

† *Christian Dogmatics*, p. 174.

which we were to spring had been."* Monsell, in the work already referred to, says, "Every other sinner is the organ of a sinful nature, but the first sinner determined the corruption of that nature. As the schoolmen put it: in Adam's case, *persona corrumpit naturam*; in ours, *natura corrumpit personam*. That first fatal step determined a whole career of degradation, every moment of which was contained in the first."

It follows, that Adam was not the *occasion* simply of "sin and death" in the human world. His relation here was not pedagogic, of one order with a bad leadership; the first example in sin after which all since have so sadly patterned. How utterly impossible is it on any such merely incidental and tuitional theory to account for the facts of our fallen life, not only the universal sinfulness of the race, but its *pre-conscious* as well as *sub-conscious* manifestations!

Nor was his relation here simply a legal or representative one. Adam stood for man in very reality, not in point of law merely: *de facto*, not alone *de jure*. Its generic head, and not its legal representative simply, the race, in his failure, *was made* a race of sinners, and not, according to Dr. Hodge's view, in an outward and forensic way only to be "*regarded and treated as sinners*."† His sin does not, like the poisoned shirt of Nessus, touch and envelop the race in any merely tactual sense, but the virus is ingrained in our very nature, and so transmitted from generation to generation; is not an extrinsic appendage, but an intrinsic power; not a mere imitation grown into the habit of evil, *sed necessitas per traducem*; in a word, a generic condition. "By nature," St. Paul says, "the children of wrath," which, if it means anything sets forth an actual participation in Adam's fallen nature, and makes his relation to the "sin and death" of his posterity dynamic, not accidental; impartative, not imputative only; communicative, through the Devil, of this abnormal element, not alone representative.

* *Omnes enim fuimus in illo uno, quando omnes ille unus corripit. . . . Nondum erat nobis sigillatim creata et distributa forma, in qua singuli visiremur, sed forma natura erat seminalis, ex qua propagaremur.*

† *Commentary on Romans.*

This other and fuller statement of the same Apostle is directly to the point: "By *one man* sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. v. 12). This "one" is directly charged with being the *cause* of that corruption of nature under which the race has ever since labored and groaned.

In exegetical pugilism nothing has gone beyond what this passage has occasioned. Open to objections at every point, and of all, the least satisfactory is the legalistic or representative theory, of which Dr. Hodge is by far the ablest advocate.* In his recent exhaustive "*Analytic Commentary on Romans*," Rev. Dr. Forbes cuts up this theory by the roots. "We are one with Adam," he says, "not by mere outward appointment, by which his sin is counted our sin, but by inward constitution, according to which Adam could beget a son only in his own corrupted image, that, which is born of the flesh being necessarily flesh. He was the root of humanity, between whom and the branches a connection subsisted of the most intimate nature, so that the corruption admitted into the stock by the one fatal act of Adam immediately and necessarily communicated itself to every branch connected with him. Sin is personified as a principle or active power, which entered into human nature at once in its corrupting and condemning power. We are not therefore sinners only by imputation, but sin is a living, active principle inherent in the child, which shows its real existence, as soon as he becomes capable of any moral act."

This conception of an organic ruin finds symbolic expression in the First Part of the Heidelberg Catechism. Broadly it asserts the corruption of our *entire nature* and the *entire race* in the corruption of the *primal headship*, over against Pelagian notions of every kind, where sin is apprehended only as an incidental and tuitional thing, the imitation of a bad example,

* In vain has the Princeton Review, in a recent article mainly in reply to Dr. Schaff's *Addenda* to Dr. Lange's *Commentary on Romans*, endeavored to relieve it of some of these objections. They are insuperable. They hold against the mechanical conception in which the whole theory rests; and every such attempt is only making its confusion worse confounded.

and therefore, something which may be surmounted by the individual will alone. In the answer to the *seventh question* this is very fully and clearly stated, where part in Adam's nature, by the ordinary process of generation, is held to be each one's conception and birth in sin.* The ruin is thus felt, and owned to be broader and deeper than the individual life, comprehending the common life of the race, and to such an extent, indeed, that there is no power of *self-recovery*.

By this, however, it is not meant, that nothing good is left in man, dispossessed of all spiritual *susceptibility*, and wholly incapable of any Godward impulse, or good purpose, thinking a good thought, or doing a good act. The fall has not had the effect of *destroying* man's will as such, throwing him back into the sphere and operation of mere nature-forces. It still exists with all its essential elements, a power still in the direction of good and capable of good, only not in such a sense that man can thereby extricate himself or redeem himself, but in such a sense, as freely to link himself with the scheme of supernatural grace. Breaking away from his proper allegiance, he has not become essentially evil, but, by his own free act and consent, has come under a spiritual domination in the opposite direction. The *theonomy*, which was the true ideal, has become a false *autonomy*, leaving him without ability, apart from redemption, ever to attain his true personality, or realize the Divine ideal. "It is not *receptivity*, but the *productivity* which is wanting to the natural man."†

Had the fall made his nature *essentially* evil, he would have become Satanic, and so past redemption. Fallen he is, but not brutal, nor yet devilish. Not brutal: under the power absolutely of mere nature-forces, alike indifferent to good and evil, and capable of neither. Conscious discrimination and decision are the necessary factors of moral obligation. The consciousness

* "Whence then comes this depraved nature of man? From the fall and disobedience of our first parents, Adam and Eve, in Paradise, whereby our nature became so corrupt, that we are all conceived and born in sin." *Tercentenary Ed.* 1863.

† Martensen's *Christian Dogmatics*, p. 180.

of freedom and the sense of responsibility are inseparable from the idea of criminality. Hence with the moral incapacity of the brute, brutal irresponsibility must follow, and, murdering a fellow-being, a man would be no more open to criminal proceedings than the ferocious dog that tears a child to pieces. The fall wrought no such subversion of man's original constitution. It was no such *brutalizing* process. The will remains still a *human* will.

Nor yet devilish: under the power absolutely of evil; doing naught but evil; consciously and perpetually committed to it. Such is the Satanic nature, essentially and only evil. Satan is the personal enemy of God: a fiendish power arrayed in deadly hostility against Him. Good here was not simply overthrown, but dethroned, and implacable hatred and unrelenting malignity enthroned, reigning in absolute usurpation. He is as fast-bound in evil as, awaiting the judgment of the great day, he is held "in everlasting chains under darkness." Nay, his damnation is thus hopelessly sealed because his nature is wholly and irretrievably evil. But the fall of man was no such *demonizing* process; entailed no such posture of insuperable obduracy and defiance.

Well is it, that with our poor, human nature it is otherwise; not thus essentially and wholly evil. Fallen it is under the abnormal power of sin, but not fettered and bound as with adamant chains. The will is not fast-bound in evil. The bias withal setting strongly and steadily in the wrong direction, yet has it still the power to choose between good and evil; in spite of good to choose evil, and in spite of evil to choose good. This image of God is marred and mutilated, but not utterly effaced. It is not, like the visual organ of the eyeless fish of the underground river of the Mammoth Cave, a faculty of our being dropped out and wholly extirpated by reason of its wrong exercise. This capacity for God and good is not removed. Conscience is still the same active and wide-awake monitorial sovereign, seated on the throne of our inner being, unsparingly condemning whatever to it seems wrong, and as quick to approve and lead on in whatever in the same way seems right. Thus though

fallen, yet, amid the general wreck, a feeling for good and a reaching after God, as the only true centre of human life and happiness, still remain, stirring even the great out-lying heathen world, ignorantly "*feeling after Him*, in whom we live, and move, and have our being."

It is in this feature of man's fallen nature we find both the possibility of and his capacity for redemption. And here, too, we discover the ground as well as the internal preparation from below for the Incarnation. For this there must be some essential congruity in the nature to be assumed, some meeting-point for the yearning coming up from below and the answering power coming down from above. In the absolute opposition of the Satanic nature to God, there was no such point of contact and union, and hence, utterly incapable of redemption. Here were the two poles: Supreme and Absolute Good, on the one hand; Supreme and Absolute Evil, on the other: Darkness set against Light.

It was widely different with fallen human nature. While the primal sin of Satan and of man had this feature in common, a departure from God, the broadest distinction obtained as to the circumstances of the actors, and, therefore, its effect in each case. With the perfect consciousness of a pure spirit falling untempted,*—for, being beyond material influences, and there being no created intelligences in the universe beside the angelic, an external temptation was not possible,—from the immediate presence of God, whom he dared to rival, henceforth Satan's opposition is the "insuperable intensity of self-induration." Not the

* In his "Yesterday, To-day and For-Ever," speaking of Lucifer's high position, the chief of the angelic hierarchs, Bickersteth thus clothes this thought:

"Unfallen

He stood, though not unwavering, when the Son
Placed in his hand the sceptre of a world.
That crowning gift determined his resolve.
Then wherefore placed He it? Brother, He foreknew
That arch imperial will, crown'd or uncrown'd,
Would yield spontaneous and spontaneous fall
Untempted, unpersuaded, unseduced
Save by itself, chafing because controll'd,
And finite amid God's infinitudes."

mere turning *away* from God was the summit of Satan's sin, but the malignant turning, consciously and perpetually, *against* Him, as *the* essential opposite. Man, a spirit-embodied being, was seduced from his allegiance to God by an adroitly presented temptation. Under the instigation of the Devil, the first in apostasy, turning from God, man, too, turns to evil, but it is not the soul and essence of his being; amid the mournful ruins this, we have seen, remains,—a Godward aspiration and movement. "Through their fall," says Delitzsch, "men had fallen into the power of Satan, without being able by their own help to deliver themselves thence; but they were not froward in their position changed as it was by sin; but they were ashamed of it, and afraid, certainly indications that they had not become absolutely Satanic."*

Entering thus an abnormal element into our nature, and constituting the ingrained principle of our whole fallen life, sin necessarily touches our being at its very inception. It is polluted in its very spring-head. The roots of depravity are hidden in the mysteries of the child's womb-life. It is, therefore, not only a *pre-conscious*, but a *pre-natal* principle. David correctly finds the cause of his flagrant sin, not in its immediate occasion, but the organic corruption of our nature. "Behold," he says, "I was *shapen* in iniquity; and in sin did my mother *conceive* me." The Psalmist's meaning is involved neither in obscurity nor uncertainty. As might readily be shown from parallel passages, the Hebrew words, translated "*shapen*" and "*conceive*," refer to a point of being anterior altogether to a separate personal existence. Birth presupposes a hidden, embryonic life, the point of its struggle and endeavor. The *pre-* and *sub-natal* life is the life of one and the same being. In all its consequences, immediate and far-reaching, David felt and owned this. Hence, in tracing back his sin, he steps not with the hour of his birth. Consciously the roots of his life, and of necessity, the roots of sin go deeper. Though not an essential, yet depravity, in his painful conviction, is the generic principle of

* *Biblical Psychology*, Edinburgh Ed., p. 154.

human nature; and so he directly connects his sin with the earliest period of his existence *in utero*, where it rooted itself mysteriously in the life of another.

Participation in a ruined nature makes every child a sinner. By this, it is not meant that the child, as now born, is a sinner "after the similitude of Adam's transgression." He was a voluntary and intelligent actor. This the child is not, and cannot act as he did before maturity. But it inherits his depravity, and comes into the world under the force of this organic disturbance and disorder. And this holds alike true of children, whether born *in* or *beyond* the bosom of the pious family. In both cases we have *original* sin, and, therefore, an actual transfer made necessary into the sphere of objective grace—"deliverance from the power of the Devil." And yet the Christian family, standing already in this supernatural order, is organically not the same as a family wholly in the bosom of the world. Here is the Covenant with all its prevenient grace, in real and active, though silent, force.

Whatever you may call it—spiritual receptivity, or faculty for grace—Christian birth makes already an organic difference. Hence, where only one parent is Christian, the child is pronounced "holy." How? Not certainly as being lifted thereby out of the generic corruption of our nature; nor yet as possessing full Christian character, or even all that is needed for this, but only as being more favorably conditioned towards Christianity. In the deep sense and meaning of the word itself, the child, in Covenant *relations*, thereby stands inwardly related to the order of life above fallen nature. This faculty *for* grace is not by any means that grace itself; nor can it, by any process of natural development or moral culture *ab extra*, reach or generate that grace, any more than the soul of man, although inwardly related to and a faculty for the infinite, could, in and of itself, have risen to it. In some way it is an internal fitness and base for that which coming down from above meets and answers it. Hence, its significance and spiritual importance—the meeting-point of the birth from beneath and the birth from above: the Holy Spirit, through Baptism, completing and

crowning this gracious susceptibility with the actual contents of that higher order to which it aspires.

We have, as just hinted, a prefigurement of something of this kind in the very constitution of our being. Biblical Psychology throughout recognizes and teaches this tripartite division—body, soul, and spirit. The soul, the intermediate part, is the faculty for the infinite—that point of his being where man is joined to God and the invisible world, but with no capacity in himself to reach and realize it. Nature coming in his earth-framed body to its climax, needs itself to be complemented and crowned by that which lies wholly beyond the soul, and not, of course, within the power of its production. Necessarily there is just here a new movement from the creative centre. To this glorious culmination of all nature below—this “temple of the soul,” this “shrine of intelligence”—God’s in-breathing communicates the informing and undying spirit. With no power to produce it, nor reach it, the soul forms the meeting-point of the process from below and the Creative Spirit from above, and for which, in its vast powers going beyond everything that hitherto had appeared, it was itself constituted.

And the constitution of Christ’s person affords a still higher illustration of the same thing. The human is inwardly related to the Divine nature, and aspires to union with it; but even with a constitutional fitness for it, it has no power in and of itself to reach and realize it. The God-man, an actual and mysterious fact in the Incarnation, was no product, by any means, of mere human forces. Christ was the New Creation—the Divine by a fresh act, in a personal form, linking itself to and standing, in living and indissoluble unity, in the bosom of the human. More of this hereafter. It is introduced here only as an illustration of what we are aiming to show,—namely, that birth of Christian parents involves already an order of life above that of mere natural birth, and carries along with it decided advantages and a real claim to grace in a positive supernatural form, although, in the utter prostration and confusion of our nature, without power in itself to fulfil and make all this good.

This much necessarily, or the Christian family, with the presence of Original Sin, fully conceded and felt, is nothing in advance of the family standing wholly and purely in the bosom of nature. Even the Old Covenant was felt to work already a decided advantage in this particular. Why not then, where "grace doth much more abound?" The whole pre-Christian history of redemption shows this to have been the case. Judaistic birth was in the order of a *family election*; but an election not complete in and of itself. It was prospective. Its real spiritual advantages were, in the way of actual appropriation, to be made good by timely compliance on the part of each parent, for his own child, with the divine institution of Circumcision. This made the previous family election a divine election also. Hence, it is easily seen, there was in the nature of the Jewish child already a constitutional fitness for and relation to the higher kingdom; all of which, however, would have gone for nothing had God's holy ordinance been neglected and despised. In his own forcible way of putting things, St. Paul, in his Epistle to the Romans (iii. 1—4), thus brings out this decided advantage of the Jew over the Gentile, however the latter, especially the Greek and Latin nations, stood far above the former in education and culture: "What advantage, then, hath the Jew? or what profit is there of circumcision? *Much every way*: chiefly that unto them were committed the oracles of God,"—*the whole supernatural order*. "For *what if some did not believe?* shall *their unbelief* make the *faith of God without effect?* God forbid: yea, let God be true, but every man a liar."

If all this now held in the sphere of *promise* merely, necessarily much more in the sphere of actual grace. The family is an organism. Children are organic parts of it, as much so as the branch is of the vine. Here, natural qualities—physical, intellectual and moral—are transmitted. The Christian family is a Christian family organism. Here, too, children are organic parts. As such, they are necessarily different to some extent from the first.*

* In his able contribution to the 'TERCENTENARY MONUMENT,' entitled "THE EDUCATIONAL SYSTEM OF RELIGION UNDERLYING THE HEIDELBERG CATECHISM," Dr. Gans has brought out fully and clearly this organic relation of the covenanted family to the higher sphere of actual grace, (pp. 456—70.)

And besides the natural organs, mental powers and moral faculties, the child inherits also a gracious susceptibility, and which in the way of preparation from below for that which is absolutely needed from above, constitutes, as in the Old, so in the New Covenant, a decided advantage, and carries along with it a full right and title to it. But as in the former case, so here also, it is easily seen that this receptive capacity or fitness springs not from nature (Pelagian), but from grace organically through the order of the Christian family. There is here no room for any Pelagian boast of merit. It is all of God, even as natural life, in this lower generic constitution, is wholly of God.

Nor is this prevenient gracious susceptibility enough in itself. It cannot generate the grace of which it is no more than a prophecy and anticipation, and to which it aspires. Withal, it is not saving. The oldest and best theologians never so regarded it. Even Calvin never taught that the covenanted child possessed from this source alone all that is necessary for a complete Christian character, and that Baptism was no more than the outward formal confirmation of the grace already at hand, as is now so stoutly claimed in certain quarters. Inconsistent as his system is in some particulars, you cannot charge upon it any such solecism and self-contradiction as this. With him the covenant relation was no figment, yet it looked only to the positive contents of grace in Baptism, opening favorably to what is saving in that.

Though a child by Christian birth is thus inwardly related to the regenerative grace coming from the Holy Ghost, "the Lord and Giver of Life," yet, must it, through Baptism, as the divine institution for the counter action of its birth-sin, be put into the sphere of actual grace. The sacramental act of Baptism must thus complement and crown all below. Its neglect, as the neglect of Circumcision, in the former case, works the vitiation and waste of all that prevenient advantage, as, indeed, subsequent indifference at any point to the obligations and privileges of the Baptismal relation itself, is the complete and sad forfeiture of all to which it gives a full and proper title.

This, and no more, we conceive to be the status of the chil-

dren of Christian parents prior to Baptism, in the sense of the Heidelberg Catechism. They are in the Covenant, *i. e.* the Christian community. But being in the Covenant is, by no means, one and the same with being in actual contact with grace under its saving form. It only looks to that, and must be met by that. Being in the Christian community is not one and the same with being in the Communion of the Church. The Church, as the supernatural constitution where the grace of regeneration and redemption is actually present in the world, is necessarily a narrower idea than that of the Christian community.* There is in the language of the Catechism, at this point, neither vagueness nor contradiction. It means just what it says, and says just what it means. It says, the children of Christian parents *belong, i. e. are related* to the Covenant; or, putting it in another form, are covenantly comprehended "in the people of God," and *because* thus included, have a *birth-right* to sacramental incorporation into the Church itself—the Mystical Body of Christ. It, therefore, goes on to say, that for this very reason they are to be constituted members, and thus made sharers of the grace, which there, and there only, actually holds in the world. "For since they, as well as their parents, *belong to* the Covenant and people of God, * * * * they are also by Baptism, as a sign of the Covenant, to be *ingrafted*† into the Christian Church, and dis-

* Dr. Harbaugh has brought out fully and satisfactorily this broad distinction, in an article in this Review (1867,) entitled "THE OLD DISTINCTION BETWEEN GEMEINDE AND KIRCHE." This distinction is plainly maintained in the first English translation of Ursinus' Commentary on the Catechism. In a copy presented to me by my esteemed friend, Dr. Krauth, of the Lutheran Seminary, Philadelphia, translated by Dr. Henry Parry, Oxford, 1601, is the following: "Baptisme is instituted to be a token and symbole of our receiving and entrance into the Church. For these are opposed and contradictory, To bee, and not to be in the Church; To enter, and not to enter into the Church. For God will have all the citizens of his Church thus enfranchised; and those who are not baptized when they may, He will not have reckoned in the number of His Church." (p. 726). In the Latin Edition, 1634, also in my possession, an abridgment evidently of the original work, the intermediate clause is omitted, as it is also in the English translation of Dr. Williard. The Commentary, at many points, is involved in flat self-contradiction if this plain distinction is disregarded.

† "They are by Baptisme to bee ingrafted into the Church of God," old translation by Dr. Parry, 1601, p. 735, and not as according to the version in common use, "They must by Baptism be also admitted," &c.

tinguished from the children of unbelievers.* In the first instance, the German word is "*gehörlin*;" in the second, "*einverleibt*"—two ideas altogether different. In the Latin translation the same broad distinction is carefully preserved—*pertain*, *pertain to*, designating the first; *inserendi sunt*, the second, from, *insero*, to sow or plant in, to ingraft, insert the sprig of one tree in the stock of another. Hence, both according to the original German and the early Latin translation, it was clearly not enough for the child by its birth simply of Christian parents to "belong" or *pertain to* "the Covenant and people of God." And so far from Baptism being regarded as the confirmation only of any prevenient grace, the Catechism insists that the child shall be made a Christian child by being put in the actual constitution of grace, which *in-being* is only possible by sacramental incorporation. Hence the significance and stress laid on Infant Baptism.

Sharing alike by sinful conception and birth in the generic ruin, this hereditary principle of physical and moral disturbance is found making itself seen and felt from the very first, claiming thus, from this earliest moment, the real, active presence, also of the antagonizing and transcending principle of the New Creation. Any work of recovery, to be at all complete, must lay hold of our nature at the very point where sin first touches it. All this, then, in the way of inward prophecy and actual necessity, looks to a scheme of Redemption of a like organic character, following in its transcending power, the very order of our fallen life—the principle of Righteousness and Life in a generic form over against the principle of sin and death.

We see this principle of disharmony in all periods and relations of human life. The oak lies inwrapped in the acorn. In the very early putting forth of its hidden life, it does not bear acorns: but it is its nature to do so, and will do so when sufficiently grown. And so all the powers of sin are inherent in the child. Though free from actual sin, it is in the nature of

* *Tercentenary Edition*, p. 207.

the child to sin, and, with the unfolding of its powers, comes, by its own free volition, into disobedience. And how is the power of sin seen and felt to become more mischievous and pernicious as the natural development goes forward. So far from "increase in wisdom and stature" (St. Luke, ii. 52,) being progress in divine favor and parental complacency, it is an increase of parental anxiety and progress in evil. The child here is but father to the man. Ripening manhood shows us life generally self-centered and self-ordered, working out, in most cases, its worst ends.

All human relations, too, show the workings of this disorganizing principle. In the family we have already seen it to be a principle of self-will and disobedience. But all civil and ecclesiastical, share, alike with domestic and social, relations, in the general disorder consequent upon sin; in the State, engendering tumult and riot, sedition and rebellion, the violation of law and the resistance of authority; in the Church, heresy and schism, contempt of the Holy Sacraments and disregard of the Divine Word, general unbelief, and the denial mainly that "Jesus Christ is come in the flesh."

Sin, in like way, is the principle of physical disorganization. The divine prohibition was: "In the day thou eatest thereof thou shalt surely *die*"—a process looking to the total dissolution of the body in the grave, and the certain issue of human life under every form. Death wears the iron visage of a tyrant, and executes his mandates with remorseless rigor. He spares no age; neither the helpless babe, nor its maternal dependence. The crowned head fares here no better than the meanest subject. Among the dying words of the great Daniel Webster, were these: "One may live as a conqueror, a king, or a magistrate, but he must die as a man." All ages and distinctions are swallowed up, and lost in the same low and oblivious burial.

"There all are equal. Side by side
The poor man and the son of pride
Lie calm and still."

The vanity of the race in this regard is generic. Sharing a common nature, we share also a common fate. Hence, from

every side the old wail of Moses (Psalm xc. 3-6) still comes. Adam sinned and died, and the race in its death-stricken head. The law of death acquired, and maintains with the law of sin alike generic character and force. They are twin-born evils. They entered the world together, and pass together down the ages. (Rom. v. 12). The headstone at the grave of the Antediluvian world bears the epitaph of each succeeding generation: "*And he died.*"*

But this law of death by sin goes beyond all physical malady culminating here. Its desolating power touches the whole man, involving an endless destiny of misery beyond the grave. "Death" and "Life" are the most comprehensive words in the Bible. "The wages of sin is *death*." (Rom. vi. 23.) The *θάνατος*, in which sin at length fully issues, called elsewhere *ὁ δευτερος θάνατος*, in this passage, is made to be commensurate with the "Life" brought in by Jesus Christ," with which it is put in contrast, and declared to be *eternal*—*ζωὴ αἰώνος*. All schemes of thought moving in the sphere of *restorationism*, approximate or remote, are clearly unscriptural and anti-Christian.

Besides, moral character is itself immortal and immutable. It is solemnly declared to be fixed and unalterable. (St. Luke xvi. 26). There is no transition, on the part of those dying in sin, to the happiness and glory of those who have lived and died in Christ; no power to produce the indispensable spiritual aptitude, and, therefore, every hope of restoration to God's favor

* "Not to thy eternal resting place,
Shalt thou retire alone. * * * * *

Thou shalt lie down
With patriarchs of the ancient world, with kings,
The powerful of the earth, the wise and good,
Fair forms and hoary seers of ages past,
All in one mighty sepulchre. The hills,
Rock-ribbed and ancient as the sun; the vales,
Stretching in pensive quietness between;
The venerable woods, rivers that move
In majesty, and the complaining brooks,
That make the meadows green, and poured round all,
Old ocean's gray and melancholy waste—
Are but the solemn decorations all
Of the great tomb of man."

and glorious presence is the vainest delusion. In no case is the development other than what is contained potentially in the germ. "That which is born of the flesh," we have just seen, "is flesh," having no power in and of itself to reach the sphere of the Spirit. Its development is necessarily along its own line. So here. The earthly determines the eternal being. The future life is the eternal side of one and the same moral character. Whatever expansion of spiritual capacities there may be, it is in the same moral order always, not into something higher or radically different. In the chapter closing the volume of Divine Revelation there comes from the eternal throne this unequivocal announcement as to the permanence of immoral character: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still."

As far as the present discussion has been carried, two things have been determined: the absolute need of help beyond all that is within the compass of poor human nature in order to transcend the inhering corruption with all its consequences; and its fitness still for the actual presence of that transcendent help in personal union with the Divine. So far fallen is it, that no stimulation merely to self-culture, pushed to its very utmost, (Pelagianism) will serve to bring it ultimately beyond the power of sin and death. The fall is more than a shock from which recovery is seen to be readily within its own power. It is not so far fallen as, fast-bound in sin, to be incapable of redemption, save by a reconstruction *de novo*. (Manicheism). Desperate as the case certainly is, no new natural creation is needed; nor would such meet its requirements. The substitution of something entirely new would be the destruction, not the redemption, of the old. Because not evil essentially, there remains a fitness for the assumption of the human into the Divine nature, constituting for the race, in the unity of one Person, a new probation in an infallible Headship, and so making room for a redemption, of a like organic character and force with the fall, in a Second Adam.

ART. II.—CASPAR SCHWENKFELD AND THE SCHWENK-
FELDERS.

BY REV. C. E. WEISER, A. M., PENNSBURG, PA.

JUST seven years ago, I attended the Anniversary Festival of the Schwenkfelders—a Colony of "Pennsylvania Germans." It is annually observed on the 24th of September, alternately in the "Upper" or "Lower" district of their territory, which embraces, according to their own annalist, "the upper, middle, and lower end of Montgomery, the lower end of Berks, and the south corner of Lehigh Counties"—the only settlement of Schwenkfelders in the State, the Union, or the wide World. They are no modern sect, however, but date their origin from the Reformation days, whilst their Pennsylvania history already extends back over a century and a quarter. Their circumscribed limits and historical stagnancy are owing to other causes, to be presently noted.

Whoever is not Providentially prevented, is religiously bound to attend their yearly Reunion. Neither has it been found necessary, thus far, to enter an urging statute upon the "Protocol," to secure the presence of the Fraternity. The 'seeding' is done; the corn stands in shocks, and the farm-work of the September month is timely put aside, in order that all may participate in the memorial ceremonies of the 24th, with a light, gay and thankful heart. It is on the day and day-before, that you may feast your eyes on many a well-laden carriage and horse, or carriage and two horses—all in good condition—moving on towards one of the Schwenkfelder Meeting Houses, selected in rotation, and one whole year in advance. The aged and infirm, of both sexes, stay not behind. The young men and women are largely and promptly there. The Fathers are similarly enough clad to be considered *uniformed*. So, too, are the Mothers arrayed in a manner very like to one another, with

snow-white caps, and bonnets that never vary. The sons and daughters do indeed not love the habits of their elders any the less, yet only the wicked world's a little more. Still, whatever disposition to *romance* they may betray, there is always a certain something clannish to be discerned, in the young no less than in the old,—the straight hair down the forehead—the 'household' brogue—the tidy caps—some sign or badge of the Order of Schwenkfeld. Only their carriages, horses and harness are no longer, and in the least Schwenkfeldian. Time was when these too were such—in the days of white-covered wagons and Cone-stoga teams. But now, alas!—far from orthodox, they are springed, varnished and silvered; sleeked, tasseled and Yankee-collared; mounted, gilded, and even white-stitched—all, very like what the uninitiated, wild, young worldling covets and is bound to have.

The Morning Service opens at 9 o'clock, and is filled out with singing, praying, and recitals of portions of their ancestral history, foisted into the two anniversary addresses. All is gone through with in the Pennsylvania German dialect, but, withal, reverentially, solemnly and earnestly—just as though it were newly and for the first time done. The exercises are the same from year to year, but the interest flags not, nor does the spirit of worship grow weary.

At 12 o'clock the Noon-day Feast is set. This is *the* feature of the day—and singular enough to merit a description. It consists of light and newly-baked rye-bread, sweet and handsomely printed butter, and the choicest apple-butter. Nothing beyond these is set before—but *these* are of the first water. The bare benches, but lately occupied by devout worshippers, now serve as tables, along which the guests are lined out. Every one helps himself to a good 'sluice' round the large loaf, and, with his own or borrowed knife, gives it a double spread, 'laid on rather thick.' Not in silence nor in sullenness do they eat their simple meal; but, spicing it with cheerful talk, they dine with hearts full of joy. Still, you need fear no profane utterance or silly jest. They are mindful of the spirit of the occasion, of the place in which they congregate, and of the feast it-

self, which the singing of some familiar hymn has consecrated. If any one thirst, let him drink cold water.

And now, think not that they simply feign to eat and drink—that the meal, from first to last, is but a poor pretense. A full and hearty dinner is ‘made out’ there. It is a *bona fide* eating and drinking that is done in the meeting-house of the Schwenkfelders, on their “*Gedächtniss Tag*.” They are all hard-working men and women—farmers and farmers’ wives, and farmers’ children. They are sun-burnt, healthy and hungry, besides. And why should they not relish the sweet bread, with their sweet butter and apple-butter, then? Even strangers, who attend and are hospitably entertained by the Society, show that one can be “*gute zu Füsse unter der Nasse*”—i. e., can make a full hand even at such a table.

At 2 o’clock the tables become pews again, and the Afternoon Exercises are conducted according to the programme of the morning. These concluded, a general invitation is again extended to partake of the baskets-full of fragments, gathered up and stored away in the rear of the meeting-house. A fraternal hand-shaking closes the Anniversary for the year. The reflection, that many part now, who may never meet again on earth, causes not a few tears to trickle down some furrowed cheek, which generally proves more or less contagious, as is always the case, in a company of hearts, when those tears flow in sincere channels. Hence, though all were happy all day long, they now look sad.

To appreciate the meaning and spirit of this apparently homely scene, it is necessary to know, that it is a *Memorial* service all through. It was on this very 24th day of September, A. D. 1734, at mid-day, that some seventy families of Schwenkfelders, who had landed on the 22d and declared their allegiance on the 23d, held their Thanksgiving service, in gratitude to God for a safe deliverance to the Colony of Pennsylvania. They had arrived in the ship “*St. Andrew*,” at Philadelphia, as penniless fugitives from Silesia. Poor, but feeling rich in view of their long-sought liberty, they blessed God in an open assembly. We may judge their store and fare to have been scant and

lean indeed; and to perpetuate the original service of their forefathers, from generation to generation, they stately celebrate their *Gedächtniss Tag*. The poor fare before them is finely designed to impress the sore fact of their ancestors' poverty indelibly upon their minds, memories and hearts. They eat and drink in remembrance of former days—the days of small things. They join thereto, at the same time, a gladsome worship, in thankfulness for the asylum opened up for them, from their former house of bondage, and which proved so fair a heritage to their people ever since.

Remembering now that this Society, with but few exceptions, is composed of wealthy and thriving farmers, whose tables are daily groaning under every bounty the earth affords, but voluntarily returns, once a year, to so meagre a fare, from a traditional regard to their forefathers, who will say that there is nothing becoming or beautiful in the Anniversary of the Schwenkfelders? Doubtless, many of their number there are for whom the spirit of the memorial has departed, leaving but the empty custom drooping behind, as the sea-shell sighs over the exodus of its once occupant. But is not this the fate of every religious or national emblem too often? Still, we do not despise the institution itself on that account, nor hold responsible the innocent and sincere, for the abuse the unfaithful and frivolous are guilty of.

I have often, when looking at the "Landing of the Pilgrims," asked myself, why some one of our Pennsylvanian artists had not long ago taken the *Landing of the Schwenkfelders* under his pencil? Would not the monied and clan-proud families of Schwenkfelders gladly hang it to the wall? Such a Picture would, furthermore, help to perpetuate an historical event, which transpired within the career and limits of Pennsylvania, which ought not to be forgotten, and over which any one of the New England States would grow proud. Nor could it fail to render prominent the fact, that our Commonwealth had been originally designed by the beneficent William Penn, to prove a refuge for the oppressed, and that his design had more than once been reached in the case of individuals, such as Dr. Priest-

ly, of Northumberland, and Dr. Rauch, of Mercersburg, as well as with entire colonies of Friends, Mennonites and the Schwenkfelders. There are men of the easel, 'to the manor born,' who could thus happily adorn the history of the Keystone State. Where is Rothermel? Why might not he, let me modestly ask, employ his master-hand on such a scene, and thereby teach the people, in characters more striking than dead letters, that all the 'Pilgrims' did not land at Plymouth Rock? As there is much unwritten history, so is there many an unpainted scene of note and beauty too.

As this paper is intended as a contribution to the history of the Pennsylvania Germans, I venture to present a monograph of the unconscious father and founder of the Society, which quietly, yet tenaciously perpetuates his name, memory and teaching, within our Commonwealth—

CASPAR SCHWENKFELD.

This Silesian Knight was born in Ossig, A. D. 1490, and succeeded in rendering himself notorious, if not famous, in the Reformation-period already. Conscious of his noble descent, he early determined not to disgrace his family and rank through waywardness and folly, and accordingly devoted himself to the pursuit of Science. He attended the University at Cologne for several years, and spent some time at other seats of learning. He seems not to have reached any literary title or degree, however, as he speaks of himself as not being "a University-made Doctor or hireling Professor." He subsequently visited a number of German Courts, in order, as was the custom of his age, to equip himself as a valiant Knight. It was during his stay as a courtier with Charles, the Duke of Münsterberg and Brieg, that he became disabled, whether in consequence of a duel, or ill health, we are not told. He now turned his attention to Theology, for which department he had already evinced an *amateur* preference in earlier life. As the views of John Huss had enlisted a few earnest defenders near this Court, they speedily fructified in Schwenkfeld's mind, more especially now, since he decided to enter upon his newly chosen

calling. In obedience to an invitation extended him to become Counsellor to the Duke of Liegnitz, he left Münsterberg. Here, under the tuition of Counsellor Krautwald and the Pastors Werner and Eckel, he applied himself closely to the study of Greek, the Church Fathers and general Theology. He was, at the same time chosen, in accordance with his own wishes, as a Licentiate-Precacher in the St. John's Church at Liegnitz.

At this stage of his life, the news of Luther's separation from the Church of Rome spread abroad. The seeds of John Huss having already germinated in his soul, he was the more readily prepared to fall in with the Saxon Reformer, whose junior he had been by but seven years. He went forth accordingly, in his Protestant course, as an ardent admirer of Luther, and in 1524 addressed a Tract to the Bishop of Breslau, imploring him not to hinder the progress of the Reformation in Silesia. He subsequently remarked in reference to this period, that he had been "as strongly Lutheran as any one." Luther furthermore, congratulated Schwenkfeld on his pulpit efforts.

But their harmony was soon to be interrupted. The unwarranted licentiousness which he was obliged to witness in the so-called Evangelical party, soon prompted Schwenkfeld to advocate a more radical course. The masses having been relieved from the restraining duties, imposed through auricular confession, penance, fasting and kindred ordinances, which had proven so onerous to flesh and blood, they now fell into a gross abuse of their liberty. He wrote a Treatise on the subject, and dedicated it to the Duke of Liegnitz, which Luther is said to have greatly commended. But the disease, far from being remedied, only proved more threatening, in his eyes. His position, as well may be imagined, was not such as was likely to win the favor of the Protestant masses. Both the religious wings around him now already began to regard him with suspicion. Becoming more and more uneasy, he paid a visit to Luther in Wittenberg, in 1525. He spent several days in explaining his views, in reference to Morals, the Sacraments, and the Person of Christ, which were all more or less distinctive. Schwenkfeld relates, that Luther declared, during the interview

that he had himself been exercised on those points for some three years ; that his views pleased him, in case the proof were adduced ; that he had contended against them, however, with himself, and that he had still further objections to file. Dr. Bugenhagen, who had also been present, remarked : " We believe you to have good intentions, we think you honest, we know you to be a pious man." But the colloquy did not result in a satisfactory way. They parted, nevertheless, in peace and with the best of feelings.

Two months later, Luther wrote Schwenkfeld a letter, in which he admonishes him to cease seducing the minds of the people, lest the blood of their souls be required at his hands, and closed with the remark : " In one word, either you or we, must be in the bond-service of the devil, since we, on both sides, appeal to the Word of God !"

The morals of the populace still not mending, whilst Schwenkfeld continued to insist more and more strongly on external holiness, as a result of the indwelling Spirit, he now openly declared, that he could not approach the Lord's Supper, as long as the Doctors differed among themselves, as to its nature and efficacy, and the crowd participated therein with unwashed hands and hearts. He, at the same time, discarded infant Baptism and made several exceptions to the Lutheran Symbol. Thus the breach yawned more and more widely, whilst some of his former co-adjutors did not hesitate to pronounce him a heretic in good round terms.

He was not left without his adherents, however. His fine personal appearance, his affable manners, his telling eloquence and his undoubted piety, as well as his noble rank, all aided him vastly in drawing followers around his standard. But they were far from being as amiable and prudent as their Leader proved. They cried out loudly against the Sacraments, as held and defended by both Catholics and Protestants, in consequence of which King Ferdinand and the Duke of Liegnitz became displeased, and aiming a blow at the root of the evil, they agreed to banish Schwenkfeld from his manor and the territory, in 1529.

Though possessed of considerable estates, he readily relinquished all and adopting as his motto: *Nil triste, Christo recepto*, he journeyed through Germany, visiting various seats of Learning and Courts, disputing with leading Divines, and invariably winning the respect of the nobility, as well as the favor of the lower ranks. He is said to have ever exhibited the grace of charity in an eminent degree, and never to have lost his temper. He continued diligently to write on various Theological topics, as well, and swelled his productions to nearly one hundred Treatises and Volumes. His correspondence, besides, was of itself voluminous. At Tübingen an audience was afforded him, after which he gained permission to teach in public, though the licence had never been officially promulgated.

He endeavored during all this time, to effect a reconciliation with the leading Reformers. Even after his views were condemned at Schmalkald, in 1540, he was far from relaxing his efforts. In 1542 he sent a messenger of rank to Luther, with a Letter and Tract, in answer to which the famous malediction was issued by the burly Saxon, which is quite characteristic, and on that account, worth reading:

“My Dear Messenger and good Man:

Tell your Master, Caspar Schwenkfeld, as my answer, that I duly received his little Tract and Letter, at your hands, and that I hope to God he will desist from his course. He has already kindled a fire in Silesia, because of the Sacraments, which is not yet quenched, and which will continue to burn over his head forever. He nevertheless persists, besides, in his Eutychianism and Creaturism, and disturbs the Church, without having any mission or call from God. The poor simpleton! He is possessed of the devil, and does not comprehend or know his own babbling. But if he will not desist, I want him, at all events, not to bother me any further with his Writings, which Satan vomits and expresses from him without number. And do you deliver him my last word and opinion, to wit:—*May the Lord reprove Satan in you, since it is your own spirit, who has called you, and your own course, which you are pursuing, as*

well as all those who are running with you, Sacramentists and Eutychians, and your blasphemies to perdition, as it is written : Currebant et non mitteban eos, loquebantur et nihil mandabam eis.

Given December 6, 1543.

MARTIN LUTHER, m. p. (with my own hand.)"

After this ugly missile, all fellowship between Luther and Caspar Schwenkfeld ceased. He had visited him on three different occasions, he tells us, and had repeatedly otherwise addressed him. He refused to retaliate, however, either by word, letter or act, but concealed Luther's answer among his private papers, until circumstances of later years compelled him to produce it in self-defence. He even prayed for Luther down to his dying day, and never hesitated to commend his virtues. Thus did he happily proclaim himself the natural and cultured Nobleman over his adversary.

In fine contrast to the above, stands Melancthon's gentlemanly and Christian reply, written nearly two years earlier, and under like circumstances. It is well, certainly, to read this after that :

"To my noble and dear Caspar Schwenkfeld von Ossig.

MY KIND SIR AND FRIEND:—

The grace of God through Jesus Christ, first and foremost.—Your Book was promptly received, and would to God we could call the Name of our Mediator, Jesus Christ, the Son of God, with one voice and united hearts, since we are not Epicures, but fear and worship God.

I am surprised, however, that you should impose on me, as I am already sufficiently burdened, as you well know. I have my hands full in contending against the gross idolatries of the Papists. I will still examine your Treatise, as soon as I get the time, and forward you a brief and definite reply, leaving it then with other matters, to God. It strikes me as a labored effort. Many pious and intelligent minds know too, that I have taken no small pains to declare sound Doctrine. May God keep

you. May He grant both you and me a right mind and His Holy Spirit.

PHILIP MELANCHTHON.

Geneva, Wittenberg, Feb. 16th, 1542."

* Who has ever been permitted to read a milder *Philippic*? The promised answer never came, though, for the reasons, that Schwenkfeld's position became more and more objectionable, and the labors of Melanchthon multiplied on his hands.

The Zuinglian Divines, likewise, took sides against him, of which he complains bitterly. Thus was Caspar Schwenkfeld isolated on all sides and in all directions. But his very loneliness only renders him the more conspicuous, and viewing him through the enchanting distance of three centuries, who can refrain from putting the question,—*Which of the reputed Reformers of the XVIth century sacrificed to the largest extent—the penniless, shaven Monks, who had nothing to lose, but rather a hope of gain, or Caspar Schwenkfeld, the castled and manored Knight of Silesia, who left all behind him, and presented the spectacle of a living commentary on his motto: NIL TRISTE, CHRISTO RECEPTO?*

He continued to wander from place to place in exile. His manor and native Silesia were offered him back at all times, on condition that he would promise to cease disturbing the Church with his views, and confusing the people. But he remained unmoved by the bribe, and died at Ulm, on the 10th day of December, in 1561, without regaining his estate, or seeing the land of his fore-fathers again. He attained to the 72d year of his life. His remains were buried "in a wine-cellar, under a corner-house, on Market Street, near the prison, and opposite the Mayor's Office."

"I believe," he exclaimed on his death-bed, "in One God, in Three Persons—Father, Son, and Holy Ghost."

"I believe the XII Articles of the Apostolic Creed."

"I believe all that is contained in the Old and New Testaments to be profitable to the elect."

"As to my office, calling and teaching," continued he, "I can say, that I never claimed to be an Apostle, or of Apostolic dignity. I am no University-made Doctor, or hireling Professor. But I have nevertheless had a sufficient calling and mission from our Lord Jesus Christ, of which the Holy Ghost bore good testimony and assurance to my conscience, for all that I may have been instrumental in accomplishing, namely:—to open the nearest road that leads to God, for such as sought my direction and counsel, independent of all by-ways and means—into the immediate presence of the only and full Mediator; as well as, to exhort and persuade them to lead a Christian and penitent life. To all this my writings ever point, established as they are on God's word."

He praised God for his glorious Grace awarded him during his eventful life, and especially now, during his departing moments. Suddenly he raised himself on his couch and exclaimed: "*Up! Aft! Out of the devouring flames! Aft, to Heaven!*" This voice he had heard, as he frequently declared, when he went into exile. He reclined and smiled—and smiling, died.

It is somewhat difficult to present a succinct, yet clear synopsis of Schwenkfeld's theory. In general terms, it may be said that Caspar Schwenkfeld had been the George Fox of Silesia, or, the veritable George Fox, perhaps, somewhat educated and sublimated. Consequently, it is no misnomer, to style his followers *the Pennsylvania German Quakers*.

In detail, the following four points may be noted as *characteristics*:

I. The Person of Christ, as he maintained, had not been sufficiently honored and exalted by the leading religious minds of his times. As Christ was "conceived" and "born," with reference to His human nature, and not "created," like the first Adam, it is not proper to speak of any part of Him, as *creature-like*. Hence Luther speaks against Schwenkfeld's "Creatureism." After Christ's ascension, likewise, His Humanity must be conceived of, not simply as glorified, but as *deified*, by becoming part and parcel, as it were of the blessed Trinity. In

this way, the "*Gloria*" of Christ, both on Earth and in Heaven, means something different, and vastly more for Schwenkfeld, than it is taken to signify in any current theological system.

II. The word of God, according to his mind, consists of the *written* and *spirit-word*. These are related to each other, not as shell and kernel, nor as channel and substance; but as shade and light, or as finger-board and city—the former addressing the senses of man exclusively, the latter, his soul. The written Word is, at best, only a complimentary overture to the physical man, whether regenerated or not.

III. The Sacraments, in his view, were likewise of such a dual order—the internal Baptism and Communion always going in advance of the outward ceremony, in order to effect a genuine Sacrament, whilst the water-baptism and the physical eating and drinking of bread and wine follow merely as exponential and professional acts. The former is indispensable; the latter is valuable, though its entire neglect, from the fear of its profanation, does not result in any disaster to the soul.

IV. The Ministry is not, he maintains, in any sense, a Mediating Order, or of a Priestly character; but a proclamatory institution—a Directory. He delights to speak of the Ministry as a "*Dienst*"—a Service, which has its own meaning again.

In one word, Caspar Schwenkfeld taught a plan of Salvation, *without the "means of Grace."* So far as these are found to enter into the arrangement at all, they are still regarded as but complimentary overtures to the senses. He reduced the Gospel economy to a naked Spiritualism, which neither the letter nor the Spirit of God's Word can be said to endorse. And allowing but for a moment, that man may presume to divorce what God has plainly joined together, it is hard to see, at what point such liberty must be said to stop. The amiable Melancthon has therefore correctly characterized Schwenkfeld's theory, a sacrificing of God's Word for fanciful notions—a fanaticism. It is lamentable indeed, that a mind so earnest and well-disposed, should have fathered a system so visionary and erroneous. But as Caspar Schwenkfeld never forgot to distinguish between

his adversary and the errors of his adversary, we too may entertain no little respect for him, without sympathising in the least with his well-intentioned, but still dangerous teachings. In zeal and sincerity he is not behind any of the recognized Reformers, whilst in sacrifice and self-denial, his cup may be said to have been larger, and more than full.

III. THE SCHWENKFELDERS.

The principality of Liegnitz, in Silesia, is written down as the cradle-place of this religious society. It was during Caspar Schwenkfeld's residence there, that he first raised his standard and quietly rallied his earliest adherents around it. Their origin dates from the year 1524. The most singular fact, connected with their history is, that this peculiar people maintained their separate existence some two hundred years, without having any organization, or enrolling themselves among the religious denominations. Prior to their emigration to Pennsylvania, they had been a party rather than a body. There were good reasons too, for such an unusually slow development. The established Churches of Silesia being Catholic and Lutheran, and no edict of toleration existing in favor of any other Creed, they continued to occupy a wholly negative position, for many years, in their native country, absenting themselves from the authorized congregations, abstaining from the Sacraments, and refusing to bring their children to Baptism. They were, in this way, delinquents, rather than transgressors. They assembled quietly in private houses and engaged in a simple worship, such as singing, praying and impromptu exhortation. Peaceably disposed and diligent in business, and desirous only to be 'let alone,' they were among the most desirable subjects of the Government, and for this reason, especially, were for a long time indulged.

But the patience of the authorities eventually run out, and a period of most galling persecution set in. In Liegnitz, Brieg and Jauer they remained in an oppressed state for a number of years. Their oldest Pastors, Werner and Eckel, were deposed already in 1541. They removed into the territory of Glatz,

consequently, drawing their converts largely along the Giant-Mountain. Their head-quarters were the villages lying at its base—Probsthayn, Harpersdorf, Laubgrund, Armenruh, Laugenaudorf, Lantusiefen, Zobten, Dentmansdorf and Hockenau. It has ever remained a peculiarity with this people, to settle in groups, and because they were thus found in clusters on either side of the mountain, it was said by their persecutors, that "Satan having determined to carry the Schwenkfelders to his own place, in saddle-bags, his beast fell headlong on the highest peak, and scattered them in squads on both sides of the ridge."

Down to 1590-1650 and 1725 they were collecting and locating in and near those localities. A mere remnant remained in Liegnitz, though the last member of the fraternity died there in the 74th year of his life, as late as 1826.

In 1719 the famous Jesuit Mission was instituted for their conversion. The Fathers, Regent and Milan, appeared among them and commenced with mild persuasions, which, proving of no effect, they exchanged for violent measures. Fully determined to be neither Catholic nor Lutheran, but to remain steadfast in their faith, and not daring to hope for any lasting period of rest, they fled, by night, to Lusatia and Gorlitz, in Saxony, in 1725. It was mainly through the persuasion of Count Zinzendorf that this exodus was brought about, who obtained for this self-exiled and poverty-stricken people the protection of the Senate of Gorlitz. The wily Count was not backward in endeavoring to draw this flock into his own fold. But the Schwenkfelders were not as readily moved. The Count too soon discerned their mind and ceased all efforts to proselyte.

Eight years after their removal to Saxony, their enemies effected an annulling of their liberty, by intrigue and misrepresentation, in consequence of which, the Schwenkfelders sought a permanent home in Pennsylvania, in 1734. They left Bethelsdorf and Gorlitz, during the month of April, for Altona, in Denmark. Here three brothers—Abraham, Isaac and Jann von der Smissen—who were wealthy and generous merchants, paid the passage money for the entire colony to America. The Counties of Berks, Lehigh, Bucks and Montgomery were chosen

by them on their arrival, in certain localities of which they settled and beyond which they have never extended.

It was only after their settling in Pennsylvania, that they prepared to organize themselves into a religious denomination. No one being baptized, confirmed or ordained, of the entire Colony, and all on equal footing, they held an election, and chose a venerable Father of their number as their first Pastor. It was George Weis whom they elevated to the first Pastorate. In 1740 he had already finished his course on earth. In the year of his death, Frederick the Great proclaimed an edict of toleration and invited the Schwenkfelders back to Saxony and Silesia, he having "laid claim to certain principalities of the latter country, and supported his claim so powerfully by his arms, that Lower and the greater part of Upper Silesia, were ceded to him by the treaty of Breslau." Thomas H. Burrowes, in his "*State-Book of Pennsylvania*" remarks: "Three years after their departure, Frederick the Great of Prussia offered them strong inducements to return, having too late discovered the worth of those whom he had permitted to be driven into exile. But they preferred the freedom of their new home, and remained." It was only after they had earnestly considered the Emperor's proposition, however, that they concluded no more to return. They heartily thanked the Emperor, in a Memorial-Paper prepared in answer, to which they appended a history of their fearful trials and persecutions endured in their native land.

Balthasar Hoffman succeeded as the second Pastor, and served for twenty years, he having died in 1760. The period of greatest discouragement occurred immediately after Pastor Hoffman's demise. A cooling of their religious ardor set in, whilst the hardships and sacrifices of a wilderness-home affected the Society sorely. The thought of returning to Silesia, which they had forever dismissed in 1740, as they then declared, again became a matter of deliberation. But whilst they entertained the proposition with some degree of favor, an election for Hoffman's successor was held, and Christopher Shultz, Senior, was chosen Pastor. He immediately proved himself to be

the coming man—the man for the circumstances and the period—and became the actual founder and organizing spirit of the Schwenkfelder Society. He prepared them a Catechism from Caspar Schwenkfeld's Works, which is still their Symbolical Book, and corresponds to the Heidelberg Catechism of the Reformed Church in the United States, in reference to the classification of the Ten Commandments, and embodies the essentials of the Reformed Confession, if we except the doctrine of Infant Baptism. He likewise arranged a discipline, which, with some later amendments, is still in force, though adopted already in 1782. He continued the governing power and ruling spirit among the Fraternity, as well as respected and beloved among other denominations, down to his death, which occurred in 1789. The society now fully under way, an election was held and John Shultz, a relative of the venerable Pastor, was chosen to succeed him. He seemed to have obtained the mantle of his fore-runner, and presided with much efficiency over the entire community. By virtue of his pulpit eloquence, he officiated at many of the funerals occurring in Lutheran and Reformed families of the neighborhood, as well as in their Churches, whenever a vacancy occurred, through the death or removal of the stationed Pastor. In this way an intimacy grew up between the neighboring Churches and the Schwenkfelder Society. Their beloved Pastor died in 1830.

An election following, Christopher Shultz, Junior, of the same connection, became their minister and proved everywhere worthy of his predecessors. Tall, venerable, talented, self-educated and pious, he won their esteem and love as well as the good-will of the surrounding Church membership. Through him, more especially, had the intercourse and fellowship with the Reformed and Lutheran Congregations become intimate. At well-nigh every funeral occasion, the Schwenkfelder Pastor Shultz was invited to officiate at the house of mourning. So far, indeed had he gradually and quietly ingratiated himself into the love and esteem of the Reformed Congregations especially, that during a vacancy occurring in the history of one of the latter, through the Pastor's death, it was seriously proposed

to employ Pastor Shultz as a Supply, until a Pastor of their own should be elected.

The anomaly of an unbaptized and unordained Pastor officiating, from time to time, over a congregation which taught and practiced Baptism, Confirmation and Ordination, had indeed been seen and felt, but it continued nevertheless to be tolerated without any formal remonstrance. The silent murmuring on the part of the more orderly and Churchly-inclined laity, as well as the more positive complaints which the Pastors whispered into their members' ears, induced Pastor Shultz even to look into the manifest contradiction, as well as into the abnormality of his own position. He taught and believed a Catechism which inculcated an outward and inward Baptism, no less than an external and internal Communion, while, on the other hand, he saw himself standing aloof from both. The conscientious man became disturbed. He consulted with neighboring Pastors of the Churches, who advised him to bring Ordination and the Sacraments across the waters, at the hands of their fore-runners in Silesia or Saxony. "So mote it be!"—said Pastor Shultz. But alas!—the few who had remained back were precisely in the same dilemma. Now commenced Pastor Shultz's violent inward conflict. There was no way open to bring an Apostolic succession over to the Schwenkfelder Society. The link could never be restored. His spirits fell and a midnight melancholy possessed his soul. He became an inmate of the Lunatic Asylum, and died under the cloud in 1841.

A number of Pastors were now elected by lot. At this time there were six—three in the Upper and three in the Lower District. They continued to hold their simple unsacramental services in private houses, according to the trans-atlantic custom of their forefathers. During the forenoon the Congregational Worship was attended to, whilst Catechetical Instructions were held in the afternoon. In 1789 the first Meeting-house was erected, from which six have multiplied. They number consequently six congregations, and perhaps three hundred adherents, together with their offspring.

They have at various times inquired after the history of their ancestors, hoping to discover some remnant of Schwenkfelders in Europe, or, at least, to learn more definitely the fate of their European brethren. In 1771-2; in 1818, and in 1857, a correspondence was entered into, to this end.

But not one remains to perpetuate the name, memory and Creed of Caspar Schwenkfeld beyond the seas. The last member of the fraternity, in Silesia, had been Melchior Dorn, who died in 1826. As soon as the act of toleration had been proclaimed, the aged were left to exhaust themselves, and the younger element assimilated with the ruling denominations around.

The last member in Gorlitz, had been a widow, with an infant of eighteen months. Her name was Anna Rosina Wagner. She was asked whether she felt inclined to become a member of the Evangelical Church, and replied that she would grant her child to choose for itself, but that she could not, as yet, become a Lutheran. This occurred on the 14th day of December, A. D. 1740.

The few Mission Chapels of the Jesuits, and the tombs of the long-ago deceased Schwenkfelders along the public roads and lanes, are the only memorials of their former existence in Silesia.

This brings us to speak of

THEIR PERSECUTIONS.

These commenced, it may be said, with Caspar Schwenkfeld's exile, and continued, with more or less severity, until their exodus to Pennsylvania, 1529—1734. We doubt whether any modern religious society can glory in a more cruel and cruelly-protracted history. Denying even the proper cause and end to have been at hand, which make the true martyr, none can deny that they possessed the martyr's spirit. Caspar Schwenkfeld had been offered his manor and country again and again, in case he would promise compliance with the practices of the Lutheran Church. But he steadfastly refused the enjoyment of his estates and civil liberty, at the price of conscience. The

Court Preacher Werner had been warned and threatened with deposition, provided he would not cease to proclaim his Schwenkfeldianism. The Duke of Liegnitz loved him much, but the order of his province more, and proving incorrigible, he was obliged to send Werner after his master into exile. He gladly left his post with its emoluments and departed. The host of nick-names, such as "Stenchfelders," "Fanatics," "Visionaries" and "Demoniacs," did not in the least move them, though not a few of their number belonged to the ranks of the nobility. Never so much as a retaliatory word could their adversaries press from them. They continued ever the same non-resistant, "quiet, obedient and diligent people." The Duke, Frederick II., issued severe decrees against all who should depart from the Augsburg Confession. None were permitted to harbor such openly, under pain of imprisonment and a fine of 500 *Gulden*. This statute had already been fixed in 1547. In 1550 he commanded all separatists to leave the territory, and the writings of Schwenkfeld, Werner and others to be delivered up to the authorities. He had the ears of a country-preacher pierced, a number of lashes applied to his bare back, and then exiled him forever.

The Magistrate in Löwenburg was equally severe. Pastor Hiller was accused of heresy and dragged before the Bishop of Breslau, and after being severely handled was let go on probation. Pastor Anton was sent to Vienna and laid in chains. Amid all their trials they still increased in number. During the interval between 1549-60, the Duke of Bavaria showed his cruelty in the region of Glatz. Not a few were brought in chains into the Churches, because they would not attend otherwise, from which they were again taken to their prison-cells, and left there to perish from hunger, or to be violently put to death. Their nearest relatives were not permitted to visit nor succor them. In 1580 the feudal lords joined hands with the clergy, to imprison all who inclined towards Schwenkfeld's practices, and after a formal and hasty trial, to send them to Vienna, as galley-slaves, or as soldiers against the Turks. They preferred Vienna, however, to Silesia, declaring "the

Catholic hearts to be still more tender than those of their Lutheran persecutors." In 1590 all mercy seems to have forsaken the tyrants. No friend of an arrested Schwenkfeld dare see to his farm-work, sow his seed or reap his harvest, in order that poverty and hunger might aid in their total extinction.

In Gröditzberg their sufferings were said to excel in cruelty those of all other quarters. When, therefore, the Castle of Wallenstein fell to the earth, in 1633, it was taken as a judgment of God. The sighs and groans of the unfortunate were left to be ended alone in death itself. Seldom did one escape from prison with life or health.

At the opening of the 'Thirty Years' War,' a period of rest set in for the Schwenkfelders, their persecutors having enough besides to engage their attention. They embraced this opportunity and attended diligently to their simple but peculiar practices, and inspired each other to remain faithful in absenting themselves and abstaining from the current religious ordinances.

But in 1648 their trials commenced with renewed fury. Catholics and Protestants now united in their efforts to render the society extinct. As neither could hope for their conversion, they both agreed in not permitting them to exist as an isolated people. Information was given to the civil authorities with diligence, and false accusations were reported besides, in order to move them in enacting a severe code against them. This was soon effected.

In 1654 religious burial was forbidden to all deceased Schwenkfelders. Their graves were dug secretly in gardens, and if the death was known, along lanes and by-ways. In 1680, imprisonment, starvation, the pillory and fines followed in rapid succession, together with exiling. The Emperor Charles VI., issued an Edict in 1718, in which he commanded all the followers of Caspar Schwenkfeld to be again exhorted and compelled to connect themselves with the Catholic, Lutheran, or Reformed Creeds—the only denominations tolerated in the realm. Their general good behaviour, however, pre-

vented the execution of the royal decree, for which indulgence they addressed a thanksgiving circular to his majesty. It was signed by a committee of six Schwenkfelder patriarchs.

But ere the year closed, or in the opening of 1719, the most vigorous measures were again enforced, which scattered the afflicted company into different secluded regions. By imperial authority, the Protestant Evangelists, Hensel and Neander, as well as the Jesuit Fathers, Regent and Milan, were sent among them to effect their conversion. Neander reported seventy conversions, which greatly offended the Jesuits and caused a bitter strife between the missionaries themselves, which was verily not calculated to win this people to either side. In 1720, another edict was sent forth, forbidding the missionaries to interfere with each other in their respective fields of operation. Soon the cloven foot became visible, when it was declared that "all the Schwenkfelders should be left over to the Jesuit Fathers." No Lutheran Pastor could henceforth interest himself in their conversion. A Christian burial service was rigidly denied them. The corpse was to be conveyed on a wheel-barrow or hand-cart, to the carrion pit or bone commons. For more than twenty years this barbarity was literally carried out, and hundreds of burials were consummated after this manner, down to the death of Charles the Sixth. The only exception made to the rule was in behalf of innocent children under twelve years, and this was so modified only after several years, and at the earnest solicitations of the more humane. Such then might be interred in consecrated ground, but the parents were compelled to pay double church-fees to the Catholic and Protestant clergymen.

Marriages were no longer consummated by this people, as they could only become valid at the hands of their persecutors. Betrothals were known to have existed for many years, without wedlock ensuing. These becoming known, imprisonment and fines were imposed on the guilty parties. As a sample, it is related, that four women were dragged in chains to Liegnitz, in 1722, during the depth of winter, and locked in cells, in which they were obliged to kneel on straw, with their hands in

stocks, for four days and nights. They survived their tortures only thirteen weeks.

Children were seized by night in their cradles, carried away and baptized, whilst a fine of *ninety dollars* was laid on the parents, together with an imprisonment of three weeks. The fines were paid and the imprisonment endured, *but the baptism was again secretly washed off.*

In 1725 another and still more galling edict was proclaimed, in consequence of which a considerable number of Schwenkfelders sold their effects at much sacrifice and fled to Gorlitz and Bethelsdorf, in 1726. Their flight occurred during the spring and by night. But their fate was not much improved by their removal, save that no direct cruelty was practiced against them for a time. Their persecutors, however, adroitly had them to be regarded with suspicion and, by means of insinuations and falsehood, spotted as disturbers of the peace, dangerous citizens and arbitrary characters. Then it was that they determined to seek a permanent home for themselves and their posterity in a better country, and bethought themselves of Pennsylvania. Soon all protection being withdrawn, they carried their resolution into effect. Prior to their departure, however, they first asked permission to organize their society and enjoy a toleration, alike with other religious bodies. The government was anxious likewise to retain them as laborers and subjects, too, but such liberty was still not promised them. They might have remained, provided they could have been content to live as Crypto-Schwenkfelders. Consequently about forty families departed for Pennsylvania in 1734, on the 29th day of July, thus filling up and at the same time overturning the cup of affliction. Those who remained in Gorlitz assimilated with the Evangelical churches, and were Schwenkfelders no longer.

THE PENNSYLVANIA GERMAN SCHWENKFELDERS

continue true to the faith, practices, and habits of their ancestors, as a society. It is not to be denied that the spirit and *animus* of their founder have been successfully perpetuated, by

this people, limited as their number is, for nearly a century and a half. They are even yet a quiet, unpretending, diligent and *peculiarly* pious order of Christians. They live in settlements as their fathers did, in the territory already indicated, and beyond which they have not extended. They are the bush ever burning, but yet not consumed. As they refuse to celebrate the sacraments, may they not prove a commentary to the words of Him who ever declared a divine philosophy—"Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you?" Although their catechism declares positively in favor of the outward ceremony, as well as the inward grace, in the sacramental ordinance, they nevertheless follow in the steps of their fore-fathers, and refuse to celebrate both baptism and the Lord's Supper. They claim not to despise the holy mysteries, however; but to revere them. It is better to neglect, than to profane them, they maintain. They argue that their ancestry were pious and God-fearing, notwithstanding their neglecting the external rite. "Therefore we can be Christians even though we likewise abstain from the outward act." Again it is said by them: "Those who observe the ceremony are no more godly disposed, and many of their numbers even less, than were our fathers and we, their children are." *Cui bono*, then? And still further do they say: "Divines and their adherents are not agreed as to the meaning and efficacy of the sacraments. Baptism is whatever this or that man chooses to constitute it; the Lord's Supper is no more. Now then shall we draw down a judgment, not discerning the Lord's body?"

But the chief reason is, that there is no possibility for them to introduce the Sacramental ordinances in their Society, in any regular way. That day has gone by for the Schwenkfelder Society. There is not a single Pastor or member among them who has a Schwenkfeldian Baptism or Ordination. Consultation has been had and inquiry has been made many years, in reference to this point, but not the least satisfaction could be gained. One wing of this people is earnestly striving, after their introduction, even at this time, whilst another is fiercely opposing

all efforts in this direction. The former party is certainly in the right; but the latter is by all odds the shrewder and more consistent. This is the great question with the Schwenkfelders just now. "Let us have Baptism, the Lord's Supper, and Ordination," cries one element. "How are we to get all this?" says another. "Let some clergyman of the Mennonite Society, of the Reformed or Lutheran Church, hand these rights over to us," cries the troubled party. "Then we are no longer followers of Caspar Schwenkfeld, but Menonites, Reformed or Lutheran," it is responded. This controversy has been had for many years, and will continue to harass the Society for years to come. As a Society, they will not merge with any other denomination, even though individual defections will continue to occur from year to year. The German Methodists have thinned out their ranks no little. The Reformed Church has drawn into her bosom not a few members and families. But there the old Schwenkfelder Society still stands and continues to perpetuate itself by its posterity coming up from year to year. It is extremely difficult to offer them legitimate counsel, by which they may still move on in the Schwenkfelder groove, and at the same time, enjoy all the elements of an orthodox Christianity. Perhaps some brave, bold man, may some day play the Alexander for them, and cut the Gordian knot by assuming to baptize and ordain a Brother, and then demand a similar favor in return. If such a spectacle would ensue, it would in no wise exceed the abnormality of the "Albright Succession" among the Evangelical Methodists. God alone can deliver the Schwenkfelders out of their dilemma. To mortal eyes but one regular way remains open for them—the way of oblivion, which numberless ancient sects have trod, and which modern sects are perhaps walking now. At all events, this thought is apt to float before one's mind, whenever the simple and lean worship of the Schwenkfelders is reflected upon. Indeed, I cannot help but wonder whether the same sad thought does not haunt them, whenever they engage in their hymns, and prayers, and impromptu addresses in the meeting house?

The process of initiation is very short and easy. You give your name, which is recorded, and all is over. This is generally done immediately after marriage, though it can be done before. After that, you are expected to attend worship—that is, sing, pray and listen.

Properly speaking, the Schwenkfelders oppose “mixed marriages.” Still they are not absolutely forbidden, for the simple reason that the love of a young Schwenkfeldian heart will not always lie on a Procrustean bed. If you have transgressed this silent rubric, you must go and confess that you are sorry for having done that which you just before liked to do, and which you still are very well pleased with. After such a confession, and penance so light, many ‘go and do likewise.’

Infant Baptism is repudiated on the ground, that the child is unconscious of the services, and not taught. But, nevertheless, as a Schwenkfelder peculiarity, it is well to note, that prayers are held over the new-born child, either at the house of its parents, or in the Meeting House. It has never been a question with them, whether an unconscious and untaught child can realize any more benefit from such a service than from Baptism itself? A mother, whose adult daughter entered the Reformed Church through Baptism, earnestly protested against performing the Sacrament over her, on the ground, that “prayers were had for their child in the Meeting House.”

In memory of the charity displayed by the Vander Smissen Brothers to their emigrating forefathers, they founded a “Charity Fund” in the Society, which they piously guard, and endeavor to increase for the benefit of the poor. Some uninitiated minds have suggested, that the “loaves and the fishes” contribute much towards holding the membership together. The poor and disabled, it is said, draw a benefit, and in case of a dissolution, the last man takes all. It is bad to suspect and to impugn motives, however, and so let this surmise be considered a slander.

On a late occasion, having heard that the tombs of their ancestors, near Liegnitz and Gorlitz, were fast being desecrated, and the earth, with their very dust, carried away for road-

making purposes, their Pennsylvania posterity collected a handsome sum and forwarded it to the authorities, with a view of purchasing the grounds, and having them properly set apart and enclosed as the Burying Ground of the Silesian Schwenkfelders. It is not believed, however, that their moneys were appropriated to the laudable end which they had in view.

It is not to be denied that the Schwenkfelders are clannish and bigoted. A good measure of the Pharisee is embodied in a genuine Schwenkfelder. He is apt to discover it too. In the days of their pride, whenever the members of Churches attended their worship, it was not seldom remarked among themselves, that the "hawks mingled rather freely with the doves." We are the elect!—that expresses all.

In morals and socials, they are the *fac-similes* of their ancestors. The most punctilious even cannot bring a well-founded accusation against them. Modest, quiet, diligent and successful in their agricultural pursuits, they ever yet constitute an admirable element of citizenship. They are, besides, a well-to-do and wealthy class, in the main. A *poor* Schwenkfelder is a rarity. In this regard they are not as their fathers were. They secretly look upon their general wealth, too, as a Divine reward for their earlier steadfastness in the days of their persecution. Better, perhaps, to attribute it to their frequent intermarriages and economical habits.

Politically, they are all Republicans. Non-resistant, they still supplied the Government with their ballots and purses, whilst not a few shouldered the musket. When reproached for thus acting against their principles, their answer was, that 'they were only non-resistants against the lawfully constituted Government—the powers that were ordained of God.'

In looking over the nomenclature of Casper Schwenkfeld's Colony to Pennsylvania, one cannot but be struck with the perpetuation of their *names* down to this day. As there had been in 1734, so there still are the Shultzes, Grebles, Krauses, Maeschters, Yeakles, Haebners and Anders, with but few, yea, very few additions.

The older Families of Schwenkfelders were more than ordinarily intelligent. You can find not a few Latin volumes exposed for sale, with which their deceased fathers were familiar. And stranger than all else, you may see dozens of huge folio volumes, in manuscript, done by the women, in order to possess Caspar Schwenkfeld's works. These are as neatly written as many compositors execute their tasks.

Music and Mechanics received a large share of attention, too. But the younger element is fast becoming less and less distinguished in the favorite departments of their forerunners. In a word, the Schwenkfelder Society is in that state which may be called "the beginning of the end."

ART. III.—UNION WITH THE CHURCH.

UNION WITH THE CHURCH, the solemn duty and the blessed privilege of all who would be saved. By Rev. H. HARBAUGH, D.D., author of the "Sainted Dead," &c. "He that hath not the Church for his mother, hath not God for his Father." Fourth edition revised. Phila: S. R. Fisher & Co., No. 54 North Sixth St. pp. 127.

"WHERE IS THE CITY?" Second edition. Boston: Roberts Brothers 1868, pp. 349.

BY REV. J. W. SANTER.

DR. HARBAUGH, the sainted author of the first volume, was born in Pennsylvania, and reared in the bosom of the German Reformed Church, and was a true and faithful representative of the educational system of Christianity, prevailing in that branch of the Church of Christ. The second volume is thrown out on the world without having a name on the title page that is responsible for its contents, but whoever the author is, he is responsible for the system of Christianity which it advocates,

and which has done vast mischief to the cause of true, evangelical religion.

The authors of these volumes, represent two tendencies in religion; these are wholly diverse, and may be regarded as types of different systems of thought, as well as of Christianity. The first one is a practical treatise on Union with the Church, and moves in the sphere of Christianity, as apprehended in former ages, and now, to a great extent, in the German Reformed Church, and makes earnest of the Church of Christ, as a real order of grace, into the bosom of which, souls are to be born—reared—nourished and prepared for heaven. The second moves in an order of thought altogether different, which sees nothing special in the Church—nothing in her heaven-ordained means, but seems to regard the Church only as a place of safe keeping for the soul, after the work of conversion—the New Birth has taken place, there to be kept safe, until God calls it into another world. The one regards the Church as the “mother of us all;” the other as a place where nothing is to be had for spiritual support, in the way of growth, but only a place of safety. This may be seen from the following: “It would be a difficult and almost endless task, to exhibit all the good effects which will result to you from a right connection with the Church. They are as extensive and various as the influences of religion itself, which it is the great aim and end of the Church to beget and unfold in the heart and life of all. Many of its influences are so silent that they cannot be traced in their details. Gentle as the dew so its cheering, refreshing and life-giving influences distil on the heart; and it is because these influences are so gentle and silent, that they are so difficult fully to appreciate.” Hosea xiv. 5, 6, 7. *Union with the Church*, pp. 110, 111. Now turn to the other volume, and there you have another theory, as the following shows: “Israel Knight opened his Bible at Ez. xlviii. 35, reading, ‘And the name of the city from that day shall be, *The Lord is there.*’ Closing the book, he reflected. At length he said, ‘O! that I might find the city with that name.’ Israel Knight had come to this recognition.

. . . . *Somewhere, there is a Church, a peculiar people*

whose name is rightly, 'The Lord is there.' Being a youth who lacked little of his majority, he addressed to his guardian the following:

Respected Sir:—I hope I am a Christian. As I have had but little experience, and have examined but few books except those used in my classes, I am undecided what Church I had better select, with which to connect myself. Please advise me upon this important subject, and oblige, Yours obediently,

ISRAEL KNIGHT.

He received this reply: My dear young friend: I hope you are a true disciple of Christ. He that doeth His will will know of the doctrine. Love the Lord your God with all your heart, and your neighbor as yourself, and you will find the truth. An old man like myself sees through different spectacles from those used by young eyes. God is good. He gives wisdom to all who seek it with a humble mind. Therefore, look for yourself; but my advice is—*look on all sides before you cleave to any.* Be cautious about starting to make your jar, lest, like the one you found in Horace, as the wheel goes round, it turns out an insignificant pitcher. Yours Truly, *Ephraim Stearns.*" *Where is the City?* pp. 7, 8.

Now, here is a soul, a Christian, all right in its own estimation, hunting the Church, and is encouraged, not to cleave to any one, until he has seen on all sides, that is to say, that soul found all in the sphere of nature that it needed, and on that plane is to fight the battle of life in the world, and in some way, neither he nor his guardian could tell, is to make his way to heaven. Here are two distinct schemes—distinct theories of the Church—of our Christian life set forth, which affect the life and condition, everything of importance which has a bearing on this and on the future life. This last scheme is modern, and it has, to a great extent, supplanted the faith of early Christianity, which faith, is found, partially, in a few branches of the Church of the Reformation, the larger portion of our Protestantism has succumbed and is moulded by this scheme, and has very little in common with the maxim, imprinted on the title

page of the little volume by Dr. Harbaugh, while this ancient faith recognized the Church as a divine order of grace—a real institute from heaven to men, for the salvation of souls. The theory of Christianity—of the Church, which we find in the volume, “*Where is the City?*” is the one prevailing generally in New England, radiating from thence into all parts where New England influence and theology extend, moulding the Christian life—conditioning society and even reaching over to the State. The *Bibliotheca Sacra* stands in the same stream, for in the notice it gave of this strange book, there was no intimation of dissent, and its theory and position were accepted as seemingly right, sound, and proper. As German Reformed, trained in the system of religion represented by Dr. Harbaugh, a book with tendencies like that “*Where is the City?*” cannot be safely recommended as suitable reading, especially for the young baptized members of the Church of Christ. There is no doubt but that the tendency and influence of the book are of the low, humanitarian order, which have been and ever will be, pernicious to true vital piety, and the less paper and ink are wasted in the production of such books, the better for society and the Church: whereas, a book like that of Dr. Harbaugh, will live and go on its mission for good, pointing the reader to Christian responsibilities and duties, and directing him to the way which leads to a spiritual home, where food for the soul is found, where it may grow in grace—where it may live and prepare for a better life.

Israel Knight, in his opinion, became a Christian, he does not tell how. He believed himself a sincere Christian, out of the Church, independent of any means of grace ordained in the Church. He says nothing of an external submission to any initiatory rite, nothing of spiritual food, other than is enjoyed by every body in the world. And this being so, we wonder not that he is cast about from one sect to another, in his Quixotic hunt, after, what he supposed, the Church. The Apostle Peter on the day of Pentecost, taught a different lesson. “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy

Ghost." Acts ii. 38. A Christian, and then hunt the Church! Such a theory, however wide-spread, does violence to the conception of the Church—the Body of Christ, as delineated by the Apostle in his Epistle to the Ephesians. Turn now to the little volume of Dr. Harbaugh, here, in its pages, so simple, practical, you are brought into another world. According to Dr. Harbaugh the Church exists,—an order of grace from heaven, having forces and powers to open the eyes—subduing the heart, and is an object of faith, which the baptized child in the Christian family is taught, from infancy on, to repeat and to assert, when repeating the Articles of our undoubted Christian faith, "*I believe in the Holy Ghost,—the Holy Catholic Church—the Communion of Saints.*" More than this, the divine call is made and comes to the baptized child, that it is a blessed privilege and a solemn duty to submit to this divine order, by a renunciation of the world and the flesh, and a public profession of faith, ratifying baptismal engagements, and becoming a member of the Church, permitted to share in all her blessed means, and so, also, to become a faithful disciple of the crucified Lord. Any one can see that here are two theories—two schemes—two systems—the one rising above the order of things, apprehending unseen realities; the other is in nature, and moves on that low plane, and makes little account, whether any one belongs to the Church, only so that he is a Christian, a sincere disciple of Christ. To state the case, reveals the bare-faced contradiction in which the system is involved.

Different theories of religion.

Israel Knight was a Christian, as he believed, but not a member of any Church. He does not tell us that he ever submitted to baptism, which would have been the first lesson in the School of St. Peter. Dr. Harbaugh tells us, that *it is necessary*. "It is necessary to be united with the Church, because, according to the Scriptures, *we are united to Christ through the Church.* . . . Christ is the HEAD. The Church is the BODY. Christians are the *Members* of that body." Eph. i. 22, 23; p. 87. These theories prevail to this day. Each one

has its influence, and there can be no dispute, that, to this theory of being a Christian outside of the Church of Christ, without church-membership, is to be charged very much of the disordered state in which the Christian Church is now found. For if you can have on the plane of nature, all you need to prepare for heaven, why have the Church, and be faithful in the use of her blessed, heaven-ordained means? Israel Knight, the representative of a very large class, seems to have an idea that religion is a matter which holds between himself and his God alone, that it is an individual transaction, which he commences, carries on and completes, as an individual would make a contract with his fellow-man. He has no idea of the necessity of an order of Grace, in the use of the means it affords, where this only can be done. No idea of a Communion of Saints, and that he becomes complete, in common with all believers, as the Apostle declares in his Epistle to the Ephesians. This is seen from the way he starts out to hunt the Church. He is a Christian, and with this impression he starts out in his search, and a weary, long hunt he has of it, turning out in the end, that his effort was fruitless, that he found, "*The Lord is there,*" inscribed nowhere, but. . . Israel said, "There is peril in my thus halting between opinions. Henceforth I will seek to be a disciple of Christ. I shall love all men though they love me not. In whatever place I find a true worker for the good of his fellow-man, I will be to him a brother. And with this simple, yet sublime faith in his heart, he went forth again into the world, no longer seeking the city. He had found it, and over all the gates on either side, he read this inscription: *Therefore, thou art inexcusable, O man, whosoever thou art that judgest,*" pp. 348, 349. And was this the city Israel Knight found, and after all what is it? Where does it differ from the ancient heathen? Wherein is it better than that of Seneca and hundreds of others? No, that is not the city to which the Apostle points; it is not the Kingdom of God, that was at hand in the Person of Jesus Christ. Who could recommend such reading to the young or to any one? We have had too much of this same kind of milk and water trash, from which we are suffering, and such

books, with such humanitarian tendencies deserve the severest condemnation.

1. *Emotional religion.* In this form of religion, we have that system, which, by human contrivances exciting the feeling, attempts to bring the soul into a right relation to God, independent of the means which are in the Church, for those purposes. It makes no account of former relations. It takes hold of the soul, converts it and fits it for heaven, without baptism, the Lord's Supper, or the regular Ordained Means of Grace. There have been persons living in this system, who were converted, or in other words were, like Israel Knight, Christians, who, however, had found the Church, though they never had been baptized, yet were regular members of the Church! What a commentary on the sermon of St. Peter, "Repent, and be baptized, &c." This theory has it, "You must be converted, that sufficeth." Have we not had enough of that scheme? Has not the Body of Christ suffered enough? Is it any wonder, that things are disjointed, and that this same spirit will cry out against the old educational theory of religion that it is stagnant, popish-puseyism? But it may be said in reply, "Pull out the beam that is in thy eye, then shalt thou see clearly to pull out the mote that is in thy brother's eye."

Israel Knight, started out in his weary hunt with this theory. In some way he became a Christian, but no member of the Church, the Body of Christ, and in his search for the City, he first turns up among the Baptists. Here he hunts about (after all he was not so easily satisfied), yet on the whole, he was pleased with their practice, the rationalistic interpretation they gave of the ordinance of Baptism, and his mind was biased in that way, and he became strongly inclined towards the Baptists. However, he held off, desiring further light, and this he sought from a certain Baptist, Doctor Elias, whom he heard preach on the subject of close communion, and with whom he met the next morning. In the conversation which took place, in the eager search after light, Israel proved that he desired more than the Dr. was able to give, and the Dr. was relieved from his close quarter, into which he had been driven when the

sound of the whistle of the engine announced the arrival of the train and the Dr. left and Israel remained unsatisfied. Accordingly, Israel did not cast in his lot with the followers of Dr. Elias, and the next we hear of him, we find him among the Congregationalists. Here he was diligent in learning and inquiring after the city he was in search of, but with all his efforts, the same result is reached as before. There was no city there. There are some points worthy of note in his experience among the Congregationalists. He comes into a Congregational Sunday-School, the teacher was an elderly clergyman, the subject of the lesson was baptism. Israel in some way entered into a discussion, by stating difficulties to the theory of Congregational Baptism, the teacher replied, "I hold 'Christian Baptism' to be an unimportant term, since Christ was baptized, not to found a rite, but to observe one long established." Among the Baptists, the subject was, of course, the mode of Baptism, that harp of a thousand strings, which, when among the Congregationalists, was riddled so completely by his teacher and the preachers, that Israel's mind had to give way on that subject, and on the historical part of that subject, the evidence is clear and convincing against the Immersionists. With all this evidence against the Baptists, he did not find here what he was after, and the Congregational Church lost so noble a prize as Israel would have been had he fallen in there. Still he was in his opinion, a Christian without a spiritual home. The next we find of him, he turns up among the Methodists, and he soon forgets his Baptist predilections and his Congregational education, and Israel is in the system which converts persons by the score and by the hundred. As a specimen of his training in this denomination, we have the following scene, a specimen seen in other denominations, by nearly every pastor of the German Reformed Church, where this system, into which Israel is now brought, is in vogue. As they (Israel and his companion) entered the outer hall and pausing there until a favorable time to enter, some one within broke out into singing, "I'm glad *Salvation's free*, *Salvation's free* for you and me." Here, in doctrine Israel found a difference from that of Calvinism among the Con-

gregationalists. Israel listened to the many voices in this singing, and saw the expression of the faces of some of the foremost who sat in conspicuous seats, which seemed fully committed to the manner and time of the work, and he thought, "This is what is meant by singing lustily." As the song went on, some one broke out with the exclamation, "Praise God."

A person at the desk, who seemed to be the leader of the meeting, now arose, and standing still a moment, looked around in a wild and intense way upon the audience, then said a few words expressive of his hope that they should have a good meeting that night—such a meeting as they never had enjoyed before in their lives. Souls were to be converted by scores, if they only had faith, and were willing to come up to the work of the Lord; but if the drowsy, stupid church-members were going to hold back, as they so often did, just like great leaden cogs on the wheels of the car of Salvation, they might as well give it up, first as last; and bid farewell to the miserable wretches in that audience who were now swiftly on their way to the pit of damnation. He concluded by calling on every soul in that congregation . . . to come forward on the front seats around the stand, and consecrate themselves anew to the Lord.

For a moment there was a breathless silence, then each began to look at his neighbor, to see who was going to move and who was not.

"Clear the seats!" now cried the leader, waving his arms on either hand; "clear the track for the progress of the Car of Salvation! We are going to have a mighty time to-night, a glorious warming up here. Now while we sing, all who love our Lord Jesus, and are willing to stir themselves for Him, come around here." (This surely was the *thunder and the earthquake*.)

He then began to sing, while a movement commenced throughout the house.

When the vacated seats were all filled, and others stood near who seemed to belong to that company, the leader said, "Now, sister Atkins, we will join with you in prayer. We want every

one here in these seats to give himself or herself up anew to the Master. Right here, and just now, expect a blessing. Every one kneel, every one pray now, while the sister calls upon the Lord to fit us up for a glorious work here to-night. Let every soul in this house, Saint or Sinner, get down on their knees." (Israel not thinking himself included, did not kneel).

No sooner had the sister began to pray, than voices from every direction broke out with loud ejaculations, so that it was difficult to catch only broken sentences of her petition. These were accompanied by other loud noises made by their hands. The strong cries of "Just now, Lord." "O come right here, Jesus." "Yes, yes, that's what we want." "Amen." "Come Lord, come right down now and work like Thyself," "Amen," "Hallelujah," "Glory," "Glory to God!" bore down the minor key of the woman's voice, so that it seemed it would have been equally well if she had but commenced praying, and ended when these cries ceased. . . .

The singing concluded, the leader said, "Now all who have got a blessing and are willing to work for the Master to-night, rise up and show your colors for the Lord." (This was taking the vote on religion, as is done even now in some churches; of course, few would vote contrary.) Most of the persons arose, of course, and those that remained had a withering rebuke administered to them, as follows: "You are all like wood-chucks in your holes. Nothing will ever bark you out but the dog of persecution." The seats were cleared again and the scene repeated. And this was worshipping the Infinite Jehovah!! Alas! for the Church with such contrivances.

By and by Israel found himself drawn into this system. "These people are in earnest for the Salvation of my soul," he said to himself; "although I have believed I was a Christian before, I feel now that I am not like these. Perhaps I have been deceived."

Israel sums up the result of this exercise as follows: "I came hither," said Israel, "without knowing for what intent the Lord led me. I came with gainsaying, and it seemed to me that your words and ways were strangely erroneous. I confess

that I had no part nor lot with you. But God has moved me to feel very differently. . . . I think of a truth that the Spirit of the Lord is here," he continued. "Amen!" "Glory to God," cried voices on all sides, while the tears fell from many eyes. . . . "For a long time I have sought for the people whose God was truly the Lord, for the Church from among the varied Churches of the land, of which it might well be said, as the city described in Ezekiel, whose name is '*The Lord is there.*' I believe that I now have glimpses of this holy place with the holiest of names. My soul is filled with rejoicing that it sees, though in the dim distance, the spire and turrets of its home, its Christian home!"

It commenced well but ended otherwise for Israel; and now examining into this system, its doctrine and order, he was disappointed, and though different from his former state, he did not find the city "*The Lord is there,*" among the Methodists.

Next we find him among the Episcopalians. These, it seems, made not much impression on his mind. How could they, emerging from the earthquake and thunder into an altogether different order of worship? Then we find him among the Quakers, next he makes the round with the Swedenborgians, and then the Universalists, the Spiritualists, the Unitarians. Now this is a complete round, and no one would accuse Israel Knight of a want of perseverance and determination to find the object of his earnest and diligent search. The conclusion of his wanderings we gave before.

This experience of Israel Knight is that of a great part of our professed Christianity. It starts out in the same way. It expects, out of the ordinary ways of God, blessings nowhere promised. It ignores grace wherewith to reach the end proposed; it ignores the Church, as the very order, in which, by supernatural grace, the end, after which the soul longed, can possibly be reached. This scheme, into which this man was led, and which wrought on him, lies in the open plane of nature. It works by rational laws, and fails to apprehend any mystery in this unseen world, full of powerful and living realities to

the earnest and believing soul. For Israel Knight the Church was not indispensably necessary.

Taking this view of the case, the book before us advocates no necessity of church-membership, and on this score falls in with the large class of books, which are neither positive nor negative, but milk and water, and are not the books to be placed into the hands of the baptized members of the Church, and it may be regarded as standing in full sympathy with that wide-spread theory, that you can be converted out of the Church, live without her, and die peacefully without her, and then go to heaven. To any one who desires to see at a glance what a falling away there, has been since the days of Augustine, Cyprian and other fathers, on this very subject, his curiosity can be gratified. But to read it, in order to obtain light in reference to personal individual duty, there will be disappointment.

2. *Educational.*—In opposition to the far, wide-spread theory noticed above, one in which the greater part of our common Protestantism is involved, and which threatens seriously, we find a different theory, one coming down in the long line of the ages, hoary with age, which comes out, or rather forms the ground upon which Dr. Harbaugh's little book is based, and which leads us into another world of thought and religious life. Here is no thunder nor earthquake. It proceeds in the belief of an order of grace at hand, in which our disordered life is to be restored, and so we enter into this higher order, where the Soul is to be prepared for meeting Christian duty in this life, and finally enter into heaven. To do this, there must be the implantation of a divine seed,—the introduction of the subject into a higher order of life, and this seed is to be nurtured and nursed in order to bring forth fruit. Here the subject is met at the very beginning of life, and by baptism is grafted into another order—grafted into Christ, in union with whom his Christian life is to unfold itself. Implanted thus into the Body of Christ, the Church, the means of grace are afforded, in the use of which, the Soul is to grow in grace, and accomplish the great work of Salvation. In this view, the sub-

ject becomes a Christian as he enters the Church, where in due time he becomes fully enlisted in the cause of Christ. . . .

—"The act of God, as it is made to touch them in the Holy Sacrament of Baptism itself. The ground, the fundamental substratum, for all Educational Christianity is thus purely *objective*. Without this to begin with, there is no room to talk of any inward and subjective evolution of the Soul, educationally, to a true Christian life. Without this, it must ever be presumptuous unbelief for parents so much as to think of forming the natural life of their children to a regenerated heavenly and spiritual life. They must have more than any promise of nature for that; nothing less than the assurance of an actually present Divine (more than merely natural) *potentiality*, already joined with the case, can justify them in proposing to bring up their children with such high aim as this. . . . Such assurance requires faith; and faith here, to be real (not notion only, or fancy), must have its proper supernatural *object*, certified and made sure to it as by the Seal of God Himself. This is just what is done in holy baptism."—*Reformed Church Messenger*, Jan. 12, Art., *Baptismal Grace*.

In this little book we have a full and distinct affirmation of the Article in the Creed, "*I believe in the Holy Catholic Church*," and then, in this faith, it practically forces home the solemn duty, upon every one to become a member, by a public profession of faith in Christ, into union with whom the subject was brought by his baptism. In the first part of the book Dr. H., takes up objections which many now-a-days urge against joining the Church and make them the ostensible reason why they remain out of the Church and thus away from Christ. In the second part, there are forcible, practical arguments assigned, why every one should join the Church and be a living, faithful member in her communion. The influence of this little volume cannot be otherwise than wholesome, and it offers safe food to be placed into the hands, especially, of the young, to be taken up, earnestly read and studied.

These theories of Christianity and of the practical duties of religion lead us next to

Different theories of the Church.

This follows, as effect follows cause, and this fact stands out clearly in these books before us. These theories find their ground in the conception which the subject entertains of Christianity, and are now in conflict with each other. The one is regarded as purely and genuinely Protestant, the other is regarded, by the earnest guardians of genuine Protestantism, as old, antiquated, semi-popish, squinting strongly towards Rome. Of this fact, the German Reformed Church affords a living example, and it is the glory of this venerable branch of the Church of the Reformation, that she did not allow these untoward waves fully to roll over her. Sooner would we see her go down, with this ancient standard flying, than to see her succumb and become traitor to reformed Protestantism.

The tract of Dr. H. regards the Church as a Divine institution, for the purposes of Salvation—an order instituted by Jesus Christ, in the bosom of which the healing of the nations is to be accomplished—an institution having means and forces to do all that is proposed. Here is the home of the Christian—in her he is born—in her nurtured, and here grows to be prepared, by her blessed means, for heaven. Here is a door of entrance; entering her are found means to carry forward the great work of preparation, and in her the baptized soul realizes the fact only, “that in life and in death, in soul and in body, I am not my own, but belong unto my faithful Saviour, Jesus Christ.” It falls in with the ancient Creeds—with the ancient faith, *Extra ecclesiam nulla salus*, and also, the significant words on the title page. The other theory is wholly different. It regards the Church as a place of safe keeping, not as a nurturing, nursing mother. In her you find no more than you do in the world. Your soul is converted—you have wonderful experiences—you have every thing you need, and you reach heaven at last, just as well out of the Church as in her. This was the experience of Israel Knight. He was, in his opinion, a Christian, and then started on the weary search after the Church, a place of safe keeping. You hear nothing of the act

of baptism, as an initiatory rite into the mystical body of Christ—nothing of the Holy Supper as Divine food to nourish this implanted life. What if it be popish, will you give it up? All that is in the order of nature, and the Church, as confessed in the Creeds and as held in ancient times, to him, and to our modern wisdom, becomes an unmeaning appendage, thrust in, to hinder, to fetter and to keep down the soul earnestly desiring freedom. This theory, alas! is only too common; and it has, to a great extent, supplanted the old order, and now threatens, so seriously, the whole interest of Christianity. And yet there is but one order—but one faith, which must be held by every one desirous of being saved. If the Church is really the Body of Christ—if she is a divine institution for the healing of our disordered spirits—if she is the mother where spiritual life is to be had, it is clear, that union with Christ is only through the Church, and, therefore, union with the Church is not only a privilege, but a solemn duty.

Difficulties in the Way.

To resolve these, we are met by one at the outstart. Our present Protestantism is not outwardly one—it is a distracted, divided interest. It is often remarked, we know, that the differences we find are all right, and open the way for every one to find a home; that no excuse can be made by any one for not joining the Church, for the simple reason, that in this endless variety every shade of opinion can be accommodated. For instance, if one is desirous of entering the Church by Immersion, here is the open way—if it is to be by dipping three times forward or three times backward, or only once, there are persons who point out the way. Any sort of fancy can be accommodated. If it is necessary to pass through such scenes as described by Israel Knight in the Methodist prayer meeting, the necessity may be satisfied. If any other way, equally inconsistent with true religion, it can have it. It is surely convenient, every one will admit this; but it gives us a sad picture of the Body of Christ. Say what we will, it is a sad position for the Church of Christ to be in, far different from that for

which the Saviour prayed, *that they all may be one*, or that of the Apostle in his Epistle to the Ephesians—and it is the duty of the Christian to see and acknowledge this, and to labor and pray that it may speedily be brought to an end. And yet, admitting this sad fact, *there is a Church*, and though you may be unable to resolve the difficulty, it absolves no one from the duty of professing his faith and uniting fully with the Church.

This distracted phase of the Protestant Church was a serious obstacle to Israel Knight, in not joining the Church. It is true, his theories of religion and of the Church were wholly defective, yet he seemed to feel that he needed something he really had not, and hence his search, as well as the endless confusion in which he found himself. Dr. H. takes hold of the difficulty—frankly admits it still insists that the Church exists, and that, therefore, there is no excuse. "We freely confess that the Church is divided into many parts, and we mourn over it. It is a great evil, and those who are the means of dividing it are certainly very guilty before God. Christ instituted only one Church, and it is His will that there should be but one fold, as there is also but one Shepherd—One Body, as there is but One Head. . . . Grant, then, that the Church is divided, and that this is a great evil, it does not destroy it," (p. 11). Early in the history of the Church we find diversity of opinion; but for sixteen centuries, with her divine force and power, she suppressed heresies—fixed definitely the Christian faith, enshrined in the venerable Creeds, and majestically moved forward as the Body of Christ.

In connection with the Reformation of the Sixteenth Century, there was the assertion of another principle, viz: That of the Bible, the only rule of faith, interpreted by private judgment.*

* In what is here said of the principle of private judgment and the spirit of sect and schism, reference is had to a spurious element that came in with the Reformation, which Protestantism must seek to eliminate. The Reformation in its true inner spirit did not set aside the Church and her holy sacraments, but in the original Protestant confessions maintained firm faith in "the holy Catholic Church," as set forth in the Creed. The higher stadium of Christianity, which the Church reached in the Reformation, was attended with new and greater dangers; but these will finally have to give way. Protestantism should labor to overcome the evil.

This theory was taken up by many, and so skillfully handled that before the Reformers fell asleep, the Bible, by this violence, became for every one what his own fancy and judgment made it, and, by the same principle still, we have the same effect; and it is painful to confess, that this very principle is steadily at the work of disintegration and seriously threatens to swamp the whole interest of Protestantism. It may seem pleasant, and it may be convenient to say, that all shades of belief can be accommodated, but the accommodation is in the Church and not in the subject, and far different from the Athanasian Creed, "Whosoever will be saved, before all things, it is necessary that he hold the Catholic faith, which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." If it is a fact that the Church must accommodate herself to the individual, she finally becomes a creature of the brain made and unmade to suit whims and prejudices, and is dragged to the level of nature, and becomes no better than the Order of Red Men, Odd-Fellowship or Free Masonry. From this theory, Good Lord, deliver us! This fact stood in the way of Israel Knight. The result is not "that they all may be one." The case must be regulated in some way—we must have Unity, and it becomes a question after all, whether the Bible is not safer in the Church, in the hands of the person properly authorized to unlock the gate to divine truth, and to discharge the holy functions of the ministry, than in the hands of every Tom, Dick and Harry, who will read it according to his own prejudices, and at times, foolish notions; and whether it is pleasant or not, this very question may be kept in the back-ground; but, sooner or later, it will come forward for settlement, no doubt, as a cure to the evils which afflict our Protestantism. There must be an umpire somewhere, to which the appeal may be made, that it may be known which is right and which is heresy. One of the great dangers to which our age is exposed is this spirit of free-thinking, this principle of subjecting the Word of God to the crucible of unenlightened reason, and attempting to make it square with it. Witness the demonstrations

of parties in Florence, Milan, &c., on the opening of the Œcumenical Council, " . . . banners were in the procession of the most radical order;" one had inscribed, "*Science the only religion in future.*" If this is what the down-trodden, oppressed Italian would give us, struggling for Liberty, as we are told, we are free to say that we share with him not one spark of sympathy. Any one can see what the result in that case would be.

The Church is one, as there is but one body, and this fact was maintained for sixteen centuries,—troublers were silenced, and branded as heretics, and some of the reformers felt the force of this indisputable fact, and there was manifested a spirit of compromise, which, however, could not succeed, and presently the Reformation divided into two confessions, coming down to our days. Not only this, but these divided and subdivided, running into endless divisions, and not the most exact rules of calculus can calculate how small the fragments may become, or where the divisions will end; and what is worse than all, these now live on each other—prey on each other—attempt to devour each other, as the lean and fat kine, so that it is true and cannot be gainsaid, Protestantism, with its divided interests, engages not in fighting the world and the devil, but fighting itself. This surely is a blot which the warmest friends of the system can neither justify nor defend, and it is equally true that this very fact stands in the way of many, as an opposing barrier, and keeps many (inexcusably) from a duty which they solemnly owe to God and to their own souls; namely, a consecration to the service of God, in soul and body. How long this unfortunate condition will continue, no human eye can see. It must ever lie heavy on the Christian heart longing for unity. In this confusion, where sects multiply so rapidly, we have always a want of unity. The Church, however, cannot be divided as our modern Protestantism presents the case. The faith of the Church cannot be so uncertain, nor unwavering as it is presented; if it be so, it becomes of all things most uncertain.

In our whole divided interest, we have professors calling

themselves Christians, but are not such in spirit. They bear the same name, but have not the same spirit, and this is another serious objection which stands in the way of many outside of the Church. While all profess themselves Christians, they have discordant practice. This Israel Knight found out, when his mind had become biased in favor of the Baptist principle; he was met by his guardian thus: "What do you mean by being a Baptist? There are, as I presume you know, at least nine different divisions of this sect in our own country, viz: Regular Baptists, Free-will Baptists, Six-principle Baptists, Disciples or Campbellites, Seventh-day Baptists, Winebrennarians, Anti-Mission Baptists, Christians and Dunkers," p. 47. Now which? A somewhat similar fate befell him when he had landed among the Congregationalists, and he found only the want of harmony, while in conversation with two Congregational clergymen. "We do not all interpret Scripture alike," said Mr. O'Hara. "I am pastor of an Evangelical Congregational Church, so called, but our Creed is so worded, that, while we are guilty of all these doctrines, we offend in none, I believe."

"Israel now rose to leave. He thanked both the clergymen for their instruction." Mr. O'Hara said, "If you make up your mind that you must be immersed, and yet wish for a more liberal scope of church membership than the Baptist, you can come to me and I will willingly do it."

"I would not do it," said Mr. Ingersoll, "for I do not believe it is necessary."

"Neither do I," said O'Hara, laughing, "but then conscience not of thine own, but of the other." p. 94. Ah!

This same principle is illustrated once and again, in the fruitful history of the sects, more concerned on self-glory and praise than the upholding of the earnest doctrines of the Cross of Christ. This spirit of self does not belong to true Christianity, but is an admixture of an element foreign to it, which must needs be winnowed out, and it stands in the way, or at least is made an excuse, while there may be a remaining out of the church, and a failure to discharge duty, which is solemnly enjoined on every one in the Word of God.

In addition to this, we find varied doctrines, and a want of the Christian grace of charity. In every denomination, ostensibly moving under the same banner, there should be, at least, some principle to cement and unite together. But even this fails. When Israel Knight had been brought under the influence of Congregationalism, he had to learn this lesson: "I do not think that I fully understand the Articles of your Creed, which are necessary to be endorsed in order to become one of your number;" here spoke Israel. "Our churches do not all have the same creed," said Mr. O'Hara. "How is that?" asked Israel, somewhat astonished; "are you not all consociated upon terms of fraternal action and fellowship?" "O, yes; we fellowship each other upon essential points of faith. Each Church has a right to make or alter its own creed, however, while other churches can withdraw their fellowship, if they please." . . . p. 91. A similar experience he had among the Methodists. ". . . Less than ever, did he feel that he was *holy*." "With the doctrine of holiness," answered the man, "I have not much to do. It may be true, and it may not."

"What! then you, sir, are not a Methodist?" asked Israel.

"I've been a member of the Methodist Church since I was fifteen years old; I was converted at a place much like this," he replied.

"I thought all Methodists, that is, all who continue steadfast in the doctrine of the Church, believed and taught Holiness, or Christian Perfection," said Israel.

The man shook his head. "I suppose it's generally thought so," he said, "but not half of our people think much about it any way. . . ." pp. 182-33. In doubt now, as Israel was, some features of their faith and also of their practice commended themselves strongly to his approbation; of certain others he was in doubt, and yet others he wholly disliked, and to be relieved he wrote to his guardian Ephraim Stearns, for his advice. ". . . From this beginning, Methodism has become a power in our land. Eminent for its activity and numerical strength, like Ephraim, while it was trembling in

Israel it prospered; but as soon as it began to exalt itself in worldly pride, its spiritual power declined. Its present history is strangely inconsistent with its real life. Once it was adorned with humility and self-sacrifice; now it vaunts itself in gold and the tricks of mammon. It is second to no other sect in its aspirations for vain show. Its ministers adorn themselves with gold baubles, use great swelling words about the progress of their sect, and are all athirst for power," (pp. 137-138). Cyprian Cutting, a leader, said to Israel, "I only led the meeting in the absence of the preacher. Religion is in a very low state in our Church now." "I thought quite the contrary," said Israel, "it seemed to me there was a remarkable fervor prevailing." "Oh! you ought to have seen us last winter," said Cutting, smiling with an ecstatic joy, "when every single night of the week, scores fell down, cut to the heart; and on Sunday night we calculated we had done nothing, unless we could count seventy or eighty slain around our altar. O dear! our church members," he sighed, "are such stupid, blind guides; fools of heart, and slow to believe," (p. 111). Corresponding to Stearns' opinion, "Methodism is adapted to the ignorant and to the worldly-wise or managing leaders," (p. 138.)

As to illiberality, we have specimens among the Baptists. "It is not difficult to see how they can live in peace together in the same community (Baptists and Pædo-baptists), and mutually esteem and love each other, . . . but how they are to live and work harmoniously together in one Church fellowship, and under one Church law, is in theory a mystery past finding out, . . . for so long as our present difference of views continues, it would be a disgrace to us both if we could be cordially united in Church relations." (*Scripture Terms of Admission to the Lord's Supper*, by Rev. A. N. Arnold, D.D.). Among the Episcopalians he found out this: "We hold no other ministry to be valid than that which we trace as a direct succession from the Apostles, and no place of Divine worship to be truly consecrated except by such persons," answered his

friend, very gravely. . . . "But would you not also permit the attendance of a Baptist, a Congregational, or a Methodist clergyman?" pursued Israel. His friend shook his head. "No," said he, "not as Ministers of God, for that would be lending countenance to error. They are only laymen, made what they claim to be by men like themselves, and in some instances, not so good. Our ministers never permit these unauthorized men to come into their pulpits; neither are they ever found in theirs, more than they would go to any reading or lecture room." * *Sic!* Shades of Henry the Eighth arise!

Whatever now may be said in favor of this form or phase of our present Protestantism, these facts cannot be ignored, but are spots on its existence, and it is not desirable that it should continue so. Who can fail to see, from what has been said, that it contains tendencies towards disintegration, and unless these can be counteracted, it must prove a disastrous failure? And whether it is pleasant or not, this lesson must be learned—it must be faced—studied, and by the help of God, resolved. As it is, the war waged is against itself, as can be shown by instance on instance; principles in the same denomination contending with each other, and so one denomination against the other, and all ostensibly marching under the shadow of the Cross, instead of presenting a united front, and in one solid phalanx march against the kingdom of evil and defeat and overcome it. It is felt, too, that this state of things is abnormal, in the efforts which are made to meet and correct it. Such examples we have in the Tract Society, the Evangelical Alliance, where different denominations meet on the same platform. But only imagine, an assemblage like that of the Evangelical Alliance, in which you have the heterogeneous elements—the discordant principles and practices which every denomination possesses—meeting on one common platform, and every one must at once see that it falls immeasurably short of what Unity means. Only think of it! to have the nine different forms of the Baptists represented—the endless phases of the Calvinistic Church, the high and low Episcopalians, with the

Quaker, Unitarian, *et id omne genus*, and you have the picture of which our worthy professor of Church History used to speak, when referring to these societies,* as "a meeting on a platform and outwardly shaking hands with each other." Such assemblages made up of parties squinting at each other, as is practically done, with a rivalry that would swallow up and devour each other, meeting, as the professor said, "outwardly," on a platform, with no power to legislate, no authority whatever, only to talk over the common interests, where each one can paint to suit his own fancy, only reveals the weakness of the system, which, in its impotency, can undertake nothing higher. It is the best that can be done, but that is little in comparison to the great interests that are at stake. How much better if our Protestantism could only see this, and own it!

But we must hold fast, amidst this endless diversity and confusion, to the fact, that the Church exists, and "that the gates of hell shall not prevail against her;" there is a Kingdom of God, which is here for the purposes of salvation, into which ark men are to enter, to be brought safely into the port of peace. There is no excuse; union with the Church is indispensable, and whether divided or not, it is true now as in ancient days—*Extra ecclesiam nulla salus.*

What is the Church?

Though Israel Knight made the round and came back where he started, out of the Church, notwithstanding this, *there is an Order of Grace* in the world, a Kingdom of God, instituted for holy and solemn purposes. This order is not nature elevated or refined, but an order distinct, acting in the world, and is supernatural. By the introduction of sin, man's whole nature became disordered and deranged. Even nature itself felt the force, and now "the whole creation groaneth and travaileth in pain together until now;" and it is evident at once that there is need for the supernatural, to restore the disorders of sin. In the birth of Christ we have the union of the Divine and human,

* Lectures on Church History, by Dr. P. Schaff.

and in His Person the Kingdom of Heaven is at hand. "In the Person of Jesus Christ we have erected on earth a celestial institution, which is called the Kingdom of God, or of Heaven, and is in fact a perpetual, supernatural dispensatory of healing and salvation for the race. Christianity is, in his view, no mere scheme of doctrine, or of ethical practice, but is instead a kind of miracle, a power out of nature and above, descending into it; a historically supernatural movement on the world, that is visible, entered into it, and organized to be an institution in the person of Jesus Christ. He therefore is the central figure and power, and with Him the entire fabric either stands or falls." (Bushnell, *Natural and Supernatural*, p. 276). The Church, this Order of Grace, lies not in the sphere of nature, it is above it; it is not something to be reasoned out. Not for reflection, but an article of faith, and she is the mother of all God's children, born in her, nurtured by her, trained, disciplined, and in her warm bosom prepared for heaven. Such a conception, of course, was foreign to the mind of Israel Knight and his guardian, Ephraim Stearns, and with the larger part of our present Protestantism, he had no need for this Kingdom of Heaven, for the Church to give him spiritual life—no need for her in which to prepare him for heaven. She was to him only a place of safe keeping, after he imagined he had found in the world that which the Church alone can give.

The Church always insisted on unity, as there is one Lord, so but one Church. This is one of her distinctive attributes, and in our day far too little account is made of it. And yet it is asserted that there is unity, even in our manifold divisions, though fundamental truths are disbelieved and denied by some. Take for instance the Tract Society, or the Evangelical Alliance, with their one hundred and one shades of religious belief, and it will require mathematical genius of the highest order, to decipher where the unity is found or in what it resides. We are well aware of the reasons given—the arguments offered wherewith to justify this state of things, but they are insufficient—they give not unity. It is too true that, to a great extent, the doctrine of unity is not held as firmly as it should be, or there

is moral courage wanted to preach it to the people and make earnest account of it. Compare the present state of this doctrine with the belief, as held by early Christians, "That, therefore alone is the Catholic Church which retains the true worship. This is the fountain of truth, this is the home of the faith, this the temple of God, into which if any man enter not, or from which if any man go out, he is a stranger to the hope of life and everlasting salvation." Lactantius. "Do not err, my brethren, if any man follow a Schismatic, he shall not inherit the Kingdom of God. . . . Take good heed then to partake of one Eucharist, for there is one flesh of our Lord Jesus Christ, and one cup for the uniting us in His blood, one altar." Ignatius. So Augustine, Cyprian, &c. "They held and taught that there is in the world one visible body, which is the Church. That its oneness consists in its having one origin, one object in faith, . . . one head, which is Christ."

Object of the Church. The Church as a Divine Institute possesses forces, which are not found in nature. She is not the place for the safe keeping of souls that are converted in the world, or have become Christians, as Israel Knight and thousands in our day, but as such an institute, she only can make us Christians. "Whosoever is separate from the Church is joined to an adulteress, he is severed from the promises of the Church, he is an alien, a profane man, and an enemy. He can no longer have God for his Father, who has not the Church for his Mother." St. Cyprian. She is truly the mother, as the Psalmist and the Apostle affirm, having spiritual nourishment for the soul in her divine means of Grace, and by means of these, in her Holy communion, the soul is to be fitted and prepared for heaven and for bliss. The door is opened for our entrance or initiation, by submitting to the initiatory rite, receiving baptism, that we may be placed into a condition, in her warm bosom, to profit by the grace bestowed in her blessed means.

And now having learned her to be this for the soul, we may see and appreciate the practical part of Dr. Harbaugh's little

volume, where he enjoins upon every one the solemn duty and necessity to become a Christian—to join the Church of Christ.

This little volume is especially intended for the common people. It makes no pretension to deep research—extensive learning, but is plain, practical and to the point, full of Christ and full of the Church. We shall notice a few of the objections commonly urged in justification of a course out of the Church. The second objection noticed is: There are so many bad professors of religion. The fact is readily admitted, but the force is turned against the objector by affirming that all members are not so, and that it is asking too much that the Church should be free from all unworthy professors. The case of “a thief,” “son of perdition,” and “one who denied the Saviour with cursing and swearing” is referred to, yet this fact did not make all the apostles unworthy. The same fact we find among the early Christians, presenting the case as stated by the Saviour Himself. “Let both grow together until the harvest.” “If we only are wheat, all will be right even though we stand among tares.” Then once more, “religion does not consist in outward forms, but in dispositions of the heart, and that therefore, we can be just as good out of the Church as in it.” To this objection the Dr. replies: “The inward and outward in religion, are bound together, and God sustains the one by the other. The spirit needs the form, and the form needs the spirit. If the spirit is not there, the form is dead, and if the form is not used, the spirit departs. . . . The tree has an unseen hidden life, but also an outward form. The limbs and the bark are not the tree, for without the inward life they would be dead; but it is equally true that the inward life could not exist if it were not for the outward form—the bark and the limbs, take these away, and the life will soon withdraw. Now so it is in religion; forms are not religion, but they are the outward signs of it, and they are necessary to it. If we take them away, the life and spirit of religion will not stay, no more than the life of a tree will remain in it when the bark and limbs are taken away. . . . When He institutes forms and ordinances to bring us near to Him, who is he that says, ‘we can be just as pious

and acceptable to God without them?" pp. 50, 51. On the objection, "I am not good enough," the following reply is made. This is one of the common objections urged by the Anxious Bench system of religion. "You have wrong views of the Church. If you are to get all you need to make you a Christian without the aid of the Church, what use is there of the Church? It is the same as if a hungry man, invited to a table, should say, If I were full and satisfied, I would then sit down and eat. The Church like Christ Himself, comes not to save the righteous, but sinners. . . It is like an ark, those who would be saved, must come into it for that very purpose. They must not say, as the waters are gathering, If I were saved, I would enter it. No, enter it that you may be saved. . . . You are to be saved, not out of the Church, but in her. If you would be a Christian, you must use the means; these means are in the Church," pp. 59, 60.

After the objections, which are six in number, have been considered, the book turns to present positive arguments, why every one should unite with the Church, or make a profession of faith. These arguments we shall briefly notice. The first is. "It is your duty to join the Church because God has instituted it," . . . "an institution, of which God is the author, leaves us no choice but to obey what it requires."

The second is, "He requires us to join the Church, by a public profession of religion, and enjoins it upon us as a duty. Gen. xvii. Mat. xxviii. 19, 20. In Mark xvi. 16, we are told what the consequences will be if we refuse to submit to this order. He that would be wiser than God in this respect, and is determined to take his own way, must meet the consequences." Mat. x. 32, 33. Luke xii. 8, 9.

The fourth is, It is necessary to be united with the Church, because, according to the Scriptures, *we are united to Christ through the Church*. . . . "Out of the Church, according to the apostle, we are like an arm, an ear, or an eye, out of the body—dead! . . . As the body is between the limbs and the head, so the Church is between the members and Christ; and we can only be joined with Him through the Church. In the Church

is His Spirit and His grace. In the Church are the means by which we are to seek and to find union with Him. In the Church are His ministers to show the way to life; there are the Sacraments as nourishment, and signs and seals of His grace; and there are all the ordinances adapted and designed to renew us into His image, into perfect men in Christ." In reference to the question whether any one can be saved out of the Church, the Dr. makes the following just remark. "It is a useless question, and to such the Saviour Himself gave no answer. It is just as in that case where one came to Christ, and asked, 'Lord, are there few that be saved?' The Saviour answered his question by saying, 'Strive to enter in at the strait gate.' That is as much as if he had said, You have more important matters to engage your attention; whether few or many are saved, what is that to thee? See to it that *you* are saved. So here—if you ask, can no one be saved out of the Church? We answer, You can be saved *in* the Church; see that you do not neglect it," pp. 89, 90, 91.

Another reason, which stands the sixth in the book, is: "It is your duty to belong to the Church, because it is only in this way that you can stand *on the side of religion in the eyes of the world.*" "In this way vast injury is done by the silent, but effective power of example. Especially do parents, in this way, by their example, infuse into the minds of their children a secret disrespect for religion and its ordinances. There is not the least doubt that many children, growing up around uncovenanted parents, have been kept out of the Church and out of Heaven, just because they could silence the claims of religion upon them by the example of their parents. They may speak piously to their children; but what weight has that, so long as their own hearts are not led to obedience in what God requires of all in connection with His Church? The child will think thus: If you are sincere in speaking of the necessity of piety, why do not you profess it?" (pp. 100-101). Words worthy of being written indelibly on every parent's heart!

It will be seen from these extracts, that a person is not to be converted, or become a Christian in the world, and then start

out on a long and weary search for the Church as did Israel Knight, in the Book, "*Where is the City?*" but is directed to the Church for that very purpose as the place where you are to become such. We see also the field it traverses, and it is a pleasure to read such productions and to recommend them to others, believing that their mission is only for good. This little volume stands in the broad, wide stream of the Church, full of Christ and full of the Church, and is a gem sparkling on every page, enforcing personal duty on the reader. In the other volume, you look in vain for the Church. It has no Christ; it moves on the low plane of nature, and we cannot see where it is better than the heathenism of Seneca, of Socrates, or Plato. It makes the impression, that you become converted in the world and make your way to heaven without Baptism or the Lord's Supper, or any Ordained Means of Grace; that you can find in nature all you need for happiness here and hereafter, without entering the Church, uniting with her, or using the blessed heaven-ordained Means of Grace. From this theory and such a practice, Good Lord, forever deliver the people.

No. Let the Church stand fast in her glorious birth-right—her ancient, reformed faith. Let others do what they will, our motto is, "From the Family to the School, from the School to the Church, from the Church to Heaven."

ART. IV.—THE MINISTRY ADAPTED TO THE TIMES.*

BY D. GANS, D. D., NORRISTOWN, PA.

"And who is sufficient for these things?"—2 Cor. ii. 16.

SUFFICIENT for what things? We have the answer given in the immediate context, "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are the savor of death unto death; and to the other the savor of life unto life." Hereupon follows the text: "And who is sufficient for these things?"

Very clearly then have we here presented, in a way well calculated to arrest the attention and chain our earnest thought, the Holy Ministry, first under its Apostolic character, which marks and measures strictly the supernatural period, and second the same ministry under the form of its historical continuance from that time to the end of days. The latter *period*, though differing from the first in form, is yet not different from it in the way of life or substance. The Holy Ministry, essentially from Christ and formally from the Church, as His mystical body, is, as it necessarily must be, always superhuman. Its work, intrinsically considered, is ever the same, and the effects which flow from it are, in all periods, substantially alike. It is now, no less than in the days of the Apostles, the savor of life unto life, or of death unto death, according as men, either by their faith or unbelief, may relate themselves to it. It is necessarily the continuance, in a real and unbroken way, of the original ministry from Christ given to the Apostles, and by them to their successors, and carries in it as such, every material element that is involved in the first and only commission.

Still, as in no natural department of being is the historical *ongoing* precisely the same as the *beginning*, so neither is it the

* A sermon preached before the Theological Seminary at Mercersburg, at the Annual Commencement, May 10th, 1870. Published by request.

same absolutely in the case of the Ministry. The process of history is the naturalization, so to speak, of forces that acted originally under a purely supernatural form. By this it is not meant that these forces become weakened, that the supernatural has become suppressed, or that in some way that in them which transcends nature has evaporated; but that the supernatural, connecting with the historical onward flow of things, acts now in the natural, and in a manner more strictly conformable to the natural.

It is particularly in view of this fact, that the way becomes properly open for the question, "Who is sufficient for these things?" It is here taught that there exists a close connection between man as man, and the Divinity involved in the Ministry as such, and especially its proper work, in connection with the effects that flow from it. Who, as man simply, or even as angel, is sufficient to bear such supernatural power and assume such vast and tremendous responsibility? Evidently no one. And yet it is man, and not an angel, who is called to the work; nor yet is he often the greatest or the strongest among men that is called, in the sense in which strength and greatness are usually estimated; for it has pleased God, whose thoughts are higher than our thoughts, to choose the weak things of the world to confound those that are mighty, in order that it might be fully manifest, even to the natural understanding, that the excellency and power are of God and not of man. Man, as such, becomes a meet bearer of this mighty power just in proportion as he loses confidence in himself, as he seeks to hide his own strength, as he empties himself and becomes truly humble, and as he comes in this way to possess in large measure the life and spirit and power of his Lord. Only properly to the extent that Christ is in him as a personal Saviour for himself, as well as officially in the full and free exercise of holy functions for others beyond himself, is he, or can he be, sufficient for the work which has been entrusted to his hands. St. Paul, elsewhere, gives the true answer to the question which he asks in the text, by saying first, "When I am weak, then am I strong"

(2 Cor. xii. 10), and second, "I can do all things through Christ which strengtheneth me." (Phil. iv. 13).

I wish, now and here, to speak as briefly as possible upon the theme: **THE MINISTRY ADAPTED TO THE TIMES.**

From this point we may view the Ministry in its two leading aspects—first, in those aspects that are unchangeable, always the same, and second, in those that are changeable, and do change from age to age. Both these sides enter into the question of adaptation, and should receive our prayerful consideration.

I. Under the unchangeable aspects of the Ministry, we comprehend everything that is essential to its nature and functions as such—namely, its original divinity, its historical continuity in the bosom of the Church, and its functions in relation to the Word of God on the one hand, and to the Holy Sacraments on the other. Its original divinity forms, of course, its internal and essential nature, without which it would not and could not be a ministry; its historical continuity is the only form in which this, its essential nature, can be perpetuated, so as to make it real for every age; and the Word of God, as the record of inspired truth, on the one hand, and the Holy Sacraments, as the organs of its life and grace, on the other, are the two great means by which the ministry comes into actual contact, in a saving way, with the world.

In this view, there is of course no room for the idea of accommodation in the sense of change. That which is essential cannot change, at least not so as to substitute for its original nature another nature. Nor is there in this view any peculiarity attaching to any age or people that can properly call for adaptation of this sort on the part of the ministry. Man's essential wants, in a spiritual point of view, as also in the natural, are the same in all the periods of the world's life. He is everywhere in sin, and needs deliverance from it; he is separated from God, and needs, through the redemption that is in Christ, to be re-united with Him. This is the end, instrumentally, of the Holy Ministry in its essential nature and material functions; and must, therefore, in this view, be regarded as being

already from the beginning, and in its own nature, adapted in the very best and most perfect manner to its work for each and every age alike. Deny its essential divinity, and in this, its proper supernatural character, with a view to bring it down to the sense of mere Naturalism, for instance, or Rationalism, and so seek to adapt it to an unbelieving age or people, or have it to act through anything else than the Word of God and the Holy Sacraments, as for instance, science, or literature, or art, in order to make it more popular, and it is not difficult to see, that its entire power is at once gone, and that its true adaptation to men as sinners needing salvation, is wholly destroyed.

What is needed in this view for the present age, is the clear sense of this unchanging character of the ministry, or a deep and steady apprehension of its inward, divine and fundamental nature—not an effort to adapt it to our being and wants, but a faith to see that by its own nature it is so adapted already in the most real and perfect way.

Nothing, however, is more sadly apparent in the present age than the fact that the true nature of the ministry, in the aspect of it now under consideration, is most sadly misunderstood. Any one, it is now widely believed, who is possessed of ordinary personal piety, and with this a desire to edify his fellow-men religiously, is fully prepared to act in this department. But little thought is expended upon the divine origin and supernatural official investiture of the ministry. Ordination, according to this view, is regarded as an impressive formality, good enough in its way and place, but in no sense necessarily connected with anything vital or essential, either as it respects the nature or functions of the ministry. If personal piety is at hand, it is concerned earnestly for nothing besides. In the view of this faith, the minister, substantially, would be just as complete without ordination as with it. The Holy Ministry is thus regarded as being on a flat level with any other merely mental profession, only that its intellectual qualifications need not be so high or rigorous as either that of Law or Medicine, or even that of the ordinary school-teacher.

This is the nature of much of the thinking and feeling upon this subject to which the present age is largely abandoned. The Holy Ministry, as coming from Christ and involving the supernatural elements of His own character, as Prophet, Priest and King, and as continuing perpetually in the form of an unbroken succession in the bosom of the Church, without the loss of any of its own essential grace, is, in this view, entirely surrendered, and in the place of it another is sought to be set up, altogether without regard to anything that has ever existed before bearing a like name.

Of course such faith, as might naturally be expected, is equally independent as respects the legitimate functions and duties of the ministry. Its pride is to be free and original. It can preach as effectually from Shakespeare or Milton as from St. Matthew or St. John. True, it affects, at periodic intervals, great feelings of earnestness in glorifying the Bible, but with all this, it is never found to make real earnest with its great principles and doctrines. For these it has a constitutional disrelish. Whilst it swears by the Bible, it serves other gods, in fact. Earnest, plain, practical expositions of its grand principles are never seriously aimed at. To it, this is always intolerably dry and unsavory. Its mission, in strict accordance with its own human, individualistic nature, lies, as its effort usually indicates, wholly in the sphere of the *sensational*. Whatever is best calculated to produce this result in the most vivid form, is, for it, in the fullest sense, the great power of God. Accordingly it is found to enter naturally into every tide of excitement that may roll over the land, without any regard to its nature, and it is always with the tide. It seizes largely upon the disasters of the day—shipwrecks, earthquakes and murders. These are its gospels, as regularly chaptered as those of Luke or Mark, and, as a general rule, far better understood and more forcibly treated. It is the individual simply, acting upon the individual, with the hope of accomplishing in this way, the same extraordinary results that flowed originally from the words and acts of Christ and His Apostles.

Still more independent, if possible, as all can readily see, does this faith make the ministry of the Holy Sacraments. Indeed it finds it exceedingly difficult to make room for these at all, except as mere outward formulas or signs of some individual results which have been brought about in another way. This faith even makes a pious merit to laugh at any hope, however intelligently entertained, that Holy Baptism may be, in an inward and real way, connected with the beginning of spiritual life, and that the Holy Supper should, in any similar manner, be concerned with its nurture, expansion and growth. So far as it makes any earnest account of these ordinances at all, it does this by regarding them as signs on the one hand, pointing to what pious men as such have accomplished, and as seals on the other, to ratify and confirm, in the eyes of the world, their work. It is never found, in the way of fact, even when it ascends to the highest branch in its faith, to appreciate, in any deep and true way, the sacramental work of the ministry in its own nature, or feel earnestly that in its acts, as connected with these sacraments, it is stamping character as with a divine seal or moulding it, by the force of their own inherent laws, for eternity. These, for this faith, never constitute a savor of life unto life or of death unto death.

Thus, in the light of a false faith claiming to be guided by a superior science to that known in the past, has the supernatural ministry from Christ been substituted by one that is natural merely and from man; and so completely divorced, in idea and steady faith at least, has the latter become from the former, that many even jeer at the thought that the legitimacy of the latter ministry should, even in the slightest degree, depend upon its connection with the former.

Is the ministry of Religion, so regarded, whether by themselves or by those among whom they are exercising their functions, sufficient for these things? The question needs but to be asked to secure for it its proper answer. How can it, in this light, be the ministry that Christ ordained; and how can any other actualize its purposes and accomplish its ends? Even our Saviour Himself could perform no mighty work in the face

of an unbelief less radical than this. Here the attempt has been to accommodate that part of the ministry which by its own nature is unchangeable—the same like the light and the atmosphere, for all ages; to adapt it, not to any real or essential wants of men, which, in this view, are also the same through all generations, but to artificial wants created by unbelief, which, even were they gratified, would leave men still without bread, and we may add, without God and without hope also in the world. These common and substantial wants remaining the same now as they were at first, when the ministry was instituted with its supernatural character, is it to be supposed that they can be met, in any sense corresponding with their demand, by a ministry whose substantial nature it is believed has thus been changed, or whose supernatural power has, at least in the faith of men, given place to one that is purely natural? As well might we suppose that the atmosphere and light and water, changed in a similar way to something different from their original constitution, could, in the respects to which they apply, meet and satisfy man's wants now.

This low, unhistorical and false faith touching the ministry has had its trial. Has it added anything to the spiritual efficiency of the ministry? Has it opened the way for greater respect and deeper reverence in reference to its own nature? Has it led the mind to look with a more implicit confidence upon the instrumentality which God has appointed for the salvation of men? Has it to a greater extent turned men to the Church, —the house of bread—to the preaching of the Word, to the administration of the Holy Sacraments? Has it, in any sense, more inwardly and fully related the Ministry to the real wants of men, which constitute the heavy and common burden of the soul?

Just the opposite, in all these respects, is true, and must be so acknowledged on all hands. The ministry, modified and ruled by this faith, has not been sufficient for these things. Perhaps there never has been a time prior to the present, when the ministry, as such, was less regarded, and when it was more fully shorn of its legitimate influence and power. So far as this faith extends, is it found practically to lack the divinity for

which the common want cries. It is helpless in the bosom of the great demand, or like the feeble effort of the magician, as compared with that of the real miracle-worker ; and this same false faith, now beginning to see this, is losing confidence in the whole conception of the Ministry, and even laboring in some direction to get it out of the way altogether, as a clog upon the wheels of progress. This has been the result of seeking to accommodate what by its own nature cannot be changed but by the hand of destruction.

Here now the question arises, what must be the character of the ministry, in this view, if it would be adapted to the times ? The answer may be given in a few words. The true and essential glory of the ministry must again be made to confront the faith of men. The false faith by which the ministry has become unadapted to our common want, must be superseded by the true faith, which takes the ministry in its unchanged character and original fulness. The ministry for the times, so far as its proper nature is concerned, must carry in it, in its general bearing and tone, the power of a bold re-affirmation of its divine origin, supernatural character and gracious functions. The faith of men must be made to view and receive it as still the great official medium through which Christ Himself speaks and acts ; to believe that the language can be uttered now by the humblest of God's servants, with the same real truth that attended its utterance on the part of the greatest Apostle : "Now then, we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 20.

This, manifestly, must be the tone and character of the ministry, if it would penetrate the artificial coverings of the human heart and meet in a real way the radical want which is felt ; if it would show the folly and wickedness of infidelity touching the grand ministerial commission and the vital powers of grace ; if it would bring back the mind that has wandered away, to the central mysteries of redemption, and create in it respect for and confidence in its own official work ; in a word, if it would be a real divine power, and, as such, sufficient for these things.

Christ ordained but *one* ministry, when He said, after having triumphed actually over death, hell and the grave, "All power is given unto Me in heaven and in earth. Go ye *therefore* ;" and it is certain that only this ministry, and none other, this in all its original plenitude of power, can be adapted to the times, and be sufficient, both to do the work and bear the responsibility of it, whether it result as a savor of life unto life, or of death unto death.

II. But we turn now to the other aspects of the ministry, those in regard to which it may, and, in point of fact, does change from age to age.

Under these we comprehend what, as distinguished from the other, may be called the human side of the ministry, which involves everything that may enter into it in the way of physical adaptation, moral disposition, and especially mental endowments and intellectual culture ; although, of course, in a discourse like the present, we can have time to involve them only in the most general way. These belong not to the essence of the ministry as from Christ, but are nevertheless essentially important in their own nature.

These aspects are, in the nature of the case, changeable. In no two ages of the Church's history have they been the same. No two ministers, in the same age, are, in regard to these, or any one of them, in all respects alike. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. xii. 4-6. The original diversity that distinguished the twelve Apostles has, like the ripple started by the pebble cast into the ocean, spread and expanded, until it has reached the utmost boundary. This is true especially in regard to the higher aspects, mental culture and moral tone. Each past age has, in this respect, carried in it peculiar wants and presented new demands, which it was the mission of the ministry, in that age, to meet and satisfy ; and we may learn from the pages of history how well or ill they performed their work.

What, in this view, must be the ministry, if it would be

adapted in the best form to the present times? The answer to the question must be sought for and found in the times themselves. And

1. In relation to mental culture. We do not hold it to be essential, or in any way strictly necessary, nor yet even desirable, that the whole ministry of Christ should receive the same thorough, high and finished education, even in any age. This has, in point of fact, never been the case in any period of the Church, nor in any of the sections into which it has been divided. Various are her demands, arising from her various conditions in different localities. The Church, besides, as Catholic, has always made ample room for all normal gifts and tendencies; and not unfrequently has it been the case, that the most meagre in the way of mental endowments and the most poorly furnished in the form of educational armament and polish, but with sound minds and healthy bodies, with the love of God in the heart and the care of souls on the conscience, have accomplished more in the way of pushing forward the ark and planting the Cross in the wilderness, than any equal number of highly educated men, with their delicate sense of refinement and strong love to study adhering to them, could possibly have done.

All this, however, constitutes, of course, no argument against a fully educated ministry. It is the exception, not the rule, and is true even of such, only as they were fortunate enough to find their own place and were blessed with humility to occupy it in the fear of God. Christianity and education have always been closely allied, in some sort like David and Jonathan, the latter ever following and flourishing in the wake of the former; and upon no interest outside of Christianity proper, has the ministry expended more untiring labor and zealous devotion, than that whose end is the enlargement and educational development of the human intellect.

The Holy ministry, now, to meet the advanced condition of mental emancipation and intellectual culture, is necessitated to plant itself upon very elevated and broad ground. Not only are the times distinguished in a peculiar sense for free inquiry and general mental energy, perhaps altogether beyond anything

that has been known in the past, but also for boldness and reckless daring. Nor can any easily fail to perceive that this advanced mind has, to a very large extent, abandoned the simple faith of the gospel, and is seeking, on the ground of the bare understanding, to penetrate and fathom the wonders of being. What it cannot, in this way, embrace and master it rejects, or regards as belonging to the mythical regions of credulity or superstition. Thus has it already entered, partially at least, nearly all the domains of thought—science, philosophy, history, theology, general literature, and even the pure revelation of God, resting entirely on the inspiration of the Spirit. That errors of the gravest character should be the result, withering alike to our natural, social and spiritual being, is only what might be expected. We cannot stop to enumerate these, or to show, in a specific way, how fatally they strike at the true well-being of the race in all that vitally concerns it, whether for this or the next world.

It is from facts such as are here comprehended, that the demand arises in reference to the ministry for the times. These fatal dogmas coming in the name of boastful science, which have to a large extent substituted the great doctrines of the gospel and are now connected with the disintegrating and deathward practical tendencies which have grown out of them, must be met. They must be met by a positive, stern and firmly grounded opposition. This can be done effectually only by the Christian ministry—the Christian ministry, however, equally advanced in learning, but with a higher, purer and nobler faith. The times require no ministry to re-echo the sentiments simply of mere vague naturalism, or to give back to the people their own marred moral image, as formed by degrading Rationalism, or a short-lived human tradition. They demand a ministry which, in its essential constitution, comes from above, stands fully in an order of life beyond the world of nature, and which, at the same time, on the score of educational ability, is able to spread the light of this life through every crevice of our mere world-being, and thus show how all things centre vitally in the cross

of Christ, and how the whole, thus centred, belongs to each Christian.

It is the positive truth in its full and high form, that vanquishes error. The ministry for the times must therefore advance boldly to a high intellectual position, and not fear to stand side by side with the savans of the age. It must be able to follow the false Astronomer, as he walks among the stars, and show his error; to descend with the false Geologist, as he wanders amidst the rocks, and point out his departure; to stand with equal ease and freedom with the perverting historian at the original sources of history, and demonstrate his digression; to follow the sophistical logician, step by step, in the most intricate processes of logic, and reveal, by its power, the fallacy of his conclusions; to feel at home fully in the vast field of Theology, ancient and modern, so as to understand clearly the relation of all the leading principles in the great system of Christianity; and last, though not least, he must be able to enter, like a prince into his own palace, the revelation of God, in its own languages, and be familiar generally with all the early customs, modes of thought and feeling and literature, early and late, which pertain to it.

This is the demand, summarily, of the present times upon the Christian ministry. Well may we exclaim in view of it, who is sufficient for these things? Upon no other class of men is the demand so great and broad. In this view, as almost in every other, the Christian ministry is altogether peculiar. It is only in the strength of Christ, who is the mind of all science, the life of all history, and the heart of all theology, that it is in any sense possible for the ministry to respond to its call. The true glory of the ministry lies always in the greatness of its work, the performance of which, like a miracle, points to Christ, who works in and through them, of whom it is said, "He must reign, till He hath put all enemies under His feet." 1 Cor. xv. 25.

2. The demand of the times in relation to the moral tone of the ministry. Here, no less than in the case of intellectual equipment, is the general pressure of the times broad and

peculiar. It requires vigorous and decided moral character; a deep and unwavering conviction of the truth as it is in Jesus, as the only power competent to free the mind; and above all, a moral courage, coupled, of course, with a true prudence, that shall not falter in the plain, clear and unequivocal annunciation of the truth, however distasteful it may be to an age infected with lying vanities. The ministry adapted to the times must be able to stand firm, like a great rock amid the strong currents of abnormal and wrong tendencies, and be unmoved even while these seem to carry everything helplessly before them. Its faith must be greater than its fear. Such a ministry may expect opposition, and must be prepared to meet it; they may look for persecution, and must have the moral heroism to bear it for the sake of Christ. The position is not a sinecure in any sense, or one calculated, in any view, to be pleasantly fanned by the popular breeze of the world. Great in every form are the labor and personal responsibility of the true witnesses for Christ, as they seek to fulfill their mission amid the errors, theoretical and practical, which are incorporated with the times, and they must be fully resolved, relying on the promised grace of Christ, to meet and bear all, counting themselves happy in the privilege of suffering with the Master.

The demand of the times is not indeed entirely peculiar in this view, for thus has the ministry always been tried, more or less severely. This demand is not as severe now as it was at some former periods, when imprisonment was common, when property was confiscated, and life itself was the price of speaking boldly the whole truth. But it is more severe than at some other periods, when the mind was less active, the interests of infidelity were less hopeful and less deeply felt, and when the true faith generally, at least in a traditional way, more fully governed the thoughts and feelings of men. The heroism particularly which is now required in the ministry consists in ability to forego popular applause, which has for many almost an omnipotent power; to prefer to be right, with persecution, rather than to be successful and admired in any scheme that is abnormal and wrong; to stand unmoved before the sight of his

own apparent failure in the clear bosom of the truth, and the seeming success of all false movements around him; to wait and pray, possessing his soul in patience, in the bosom of the deep and steady conviction, that only that will stand finally which is Christ-wrought, and only that will be successful in the end, which rests upon the eternal truth of God.

Here again, the exclamation may well be made, Who is sufficient for these things? The answer is, none but those who have supernatural grace from Christ to follow Him; first to death, and then to life. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "Behold," says our Lord, "I send you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents and harmless as doves."

To you, young gentlemen of the Seminary, who constitute, in part, the prospective ministry of the Church, the whole subject, now imperfectly sketched, is especially replete with interest. It shows you, to some limited extent, the field and the work to which you are looking forward. To the truly pious and brave in heart there is nothing in it depressing or discouraging, but much that is stimulating and truly inspiring. The true soldier wants to know his antagonist, and the stronger he is found to be, the more deeply does he become inspired with the spirit of encounter. To such, the view now given, opens the most inviting field. It indicates a work that is worthy of your highest gifts, your greatest efforts, and a sphere of trial that demands your hardest courage. Let it be your ambition, first of all, to understand the times properly in their relation to the two aspects of the Ministry as now presented, and then to be ministers, of such mental and moral order, as will fairly meet the times in all the breadth and severity of the demand which arises from them—"Workmen that need not be ashamed, rightly dividing the Word of God."

In order to this, let not your zeal lead you that can possibly avoid it, to hasten or abbreviate your course of preparation. Let no examples mislead you on this point. The longest course is exceedingly short in view of a mission so grand and labor so

arduous. You cannot be too thoroughly prepared, if you would accomplish your life-work well. Be satisfied with no surface knowledge merely, in any of the departments of study in which you are now engaged, but sound them to their depths, and master them in all their relations. You will find ample room in the Church, in view of the peculiar nature of the times, for your most accurate scholarship and your profoundest acquisitions.

But with all, and far above all, let it never be forgotten that your real sufficiency for this work of God in the world must come from Christ, the Great Pastor, first in the form of deep, steady, personal piety, and second, in your formal investiture of the Holy Office, by prayer and the laying on of hands. Live, therefore, as candidates for this high and holy position, as in His life. Consecrate yourselves, each day, in body, soul and spirit, to Him and His work, and endeavor to realize to some adequate extent, as you approximate the goal of your preparation of labor, the high and glorious position to which you will then rise—that of being co-workers with Christ in the salvation of men.

And now unto Him who is able to do exceeding abundantly above all that we ask or think, be all honor and glory in the Church through Jesus Christ, world without end. Amen.

ART. V.—WHAT IS HEAVEN?

BY REV. F. A. GAST, A. M.

It admits of no question that our current notions of heaven, as embodied in many hymns, fostered by countless sermons, and unfolded in various books of practical religion, are extremely vague and unsatisfactory. They are so dreamy, oftentimes so dreary, that they inevitably repel every earnest soul that feels stirring within it the energies of life. It would seem that distance here, as elsewhere, destroys the sharp, bold outline of the objects of contemplation, and surrounds them with a haziness in which they appear confused or indistinct. For the popular mind, heaven is a far-off realm of shades, so little akin to earth and so much out of sympathy with our sublunary life—in a word, so totally dissimilar to all that we experience while in the flesh, that it presents no clear, well-defined image which thought can grasp. The vast majority of Christians have no other conception of heaven than that of an unspeakable glory, which they dimly represent to themselves as a boundless, unfathomable ocean of light and bliss in which the soul eternally bathes.

It will hardly be denied that this is the view commonly entertained. But there are other minds, which, dissatisfied with a heaven so far removed from the visible, tangible realities of our mundane existence,—a heaven that seems to them at best but a prolonged dream, blissful, indeed, and undisturbed, yet only a dream—demand a home that shall be more in harmony with the totality of their nature, and where all their energies shall be called into play. Believing that redemption, far from destroying, perfects man, and unable, therefore, to conceive that the active powers drop out of the constitution of glorified saints when they enter the mansions of the Blessed, they crave a life that shall be more than a holy rapture and an ecstasy of joy,—a life that shall realize itself, not amid, airy unsubstan-

tial nothings, but in a definite locality, whose scenes are as real as they are beautiful,—that shall bring with it the sweetness of social intercourse, which throws such a charm around our life on earth,—that shall not be wholly passed in meditation and repose, but be full, round, complete, harmonious, affording healthy exercise to all the activities essential to man. And in this they are undoubtedly right. An eternity of lifeless inaction and monotonous repose can possess no attractions for an earnest mind. The best instincts of the soul rebel against a state of being which is little better than the pantheistic dream of absorption in deity.

But minds of this class, when they turn away from the abstract spiritualistic conception of heaven so widely prevalent in the Christian world, too generally err in the opposite direction, and fail to comprehend the peculiarity of the future life in its contrast with the life on earth. It is not that they make heaven too real,—the Bible represents it as intensely real; but that they make it to be only earth—earth purified, indeed, from evil, but still only earth. The heavenly life, as they describe it, is simply a reflection of the earthly life. They may locate the home of the redeemed at an almost infinite distance from this terrestrial globe; they may seek for it at the farthest limit of an apparently illimitable creation; yet they may see in it only a continuation of the same modes of life, with the same forms of thought and action, which characterize our existence in its present stage. On the other hand, we may believe that the everlasting dwelling-place of God's saints will be this earth, and yet regard heaven as qualitatively, not merely quantitatively, different in all its features from earth as we know it in our daily experience,—for we may look forward with prophecy to the time when our globe shall pass through a second birth, undergo a strange metamorphosis, and attain to a wondrous glorification by means of which it shall be divested of the earthly, and shall put on the image of the heavenly.

The subject is one of absorbing interest. Perhaps no inquiries have such fascination for the mind of frail, mortal man, as those that relate to the life beyond the grave. There

are times in the history of us all—times of weariness, loneliness, and sorrow—when we eagerly strive to pierce the veil, and when with awful earnestness we ask about that eternal home to which we are hastening with such rapid pace.

It is not a matter of idle curiosity or vain speculation. A right conception of heaven, its true nature and distinctive character, is of the highest practical importance. Who that has formed the acquaintance of intelligent men, especially of the young men of our day, and been admitted into the privacy of their inner thoughts and feelings, can for a moment doubt that the dreary views of heaven, so often unfolded in the modern pulpit, are productive of incalculable harm, and are responsible in a large measure for that lamentable indifference, if not indeed hostility to the Gospel, which prevails among the educated classes? If you paint heaven as a vague, indefinite state of holiness and bliss, an eternal trance of souls floating in indescribable light, can you wonder that those who feel the pulses of life beating high in their hearts, turn away from the picture with disgust? It is no dislike of the spiritual in its true form, it is only a repugnance to the ghostly, that leads them to reject such a heaven as a dead waste of existence and an intolerable void. Life in any case means motion, activity; the highest life, they think, must mean the highest motion and activity. There are those, indeed, who can see no reality or earnestness in the eternal life promised in the Scriptures, since it has in it no interests that conflict, no hindrances to be removed, and no sufferings to be endured. These, they think, are necessary incentives to all moral life. Such a view—and it is the view of pantheism which regards evil as an essential factor of the world's life—makes heaven a beautiful, ravishing dream, the realization of which is forever impossible. But the good is misconceived by those who think that, in order to its development, it needs the companionship of evil. It involves in its conception the most energetic activity. For this very reason, however, heaven must be more than a Sabbath rest, in which the spirits of just men made perfect are engaged only in acts of meditation and adoring love. And if this is the everlasting

life to which we ask men to aspire, many will say, what still more will feel, that it gives them the impression of unendurable tedium, and that, fearing to sink into a spiritless, lethargic state, with the loss of their individuality, they have no wish to partake of its proffered joys.

If then, avoiding the error of this bald spiritualism and borrowing our imagery from the earthly paradise, we represent heaven as a garden of delights, yielding every imaginable enjoyment to sense, we may feel assured that all who are capable of rising above mere animal pleasures and of appreciating the worth of man's higher nature, will be repelled by the picture as unworthy of rational, moral, personal beings made in the image of God. No Mohammedan paradise, though it should infinitely surpass the most gorgeous conceptions of the Oriental fancy, could ever prove a heaven to a creature endowed like man. Made for union and communion with God, the higher needs of his spirit would continually assert themselves, and however lovely the scenery presented to his eye, or however melodious the music wafted to his ear, he would be the subject of an eternal unrest.

What, then, is heaven? This is the question we propose to answer in the present article; and, aiming as we do, simply to give the general conception of heaven as distinguished from earth and other spheres of creation lying beyond the confines of the celestial space, we shall leave untouched a multitude of special questions relating as well to the locality of the Father's house as to its inner life, individual and social.

It is evident from the most hasty glance at the Bible, that heaven is a definite place, a visible, tangible place, having well-marked limits and all the reality that corporeity can give. In many features of its life it resembles our life on earth, presenting itself to the view under a double aspect as both physical and ethical, natural and spiritual, real and ideal. We should greatly err if we regarded it as a realm *wholly* foreign to our present experience. As something *absolutely new*, with no affinity at all with earth, it would be difficult to see how man, retaining his distinctive nature, could feel at home within its

blessed precincts. There must either be a break in the continuity of his life, or heaven must be in harmony with the essential characteristics of his being. It is no less evident, however, that it stands in marked contrast with earth, not only so far as it is the sphere of spotless purity and unspeakable joy, but also, and more especially, in the form and manifestation of its inner life, as well as in the outward locality which that life illumines with its light and glory. Far from being simply a reproduction and copy of this lower world, it is rather something new relatively to the modes of our mundane existence. True, man in heaven is still man with body, soul and spirit; but there he is man glorified and exalted to the highest plane of created being.

In comparing heaven with earth, it is necessary to recognize both the identity and the difference, both the resemblance and the contrast. Each truth, duly estimated, must be united with the other in a living, harmonious way. There is constant danger, however, of divorcing what is thus inwardly joined together, and the sundering of the two truths inevitably leads to partial, defective, erroneous views. By laying all emphasis upon the identity and ignoring the difference, we reach a one-sided *realistic* conception; as by fastening our attention upon the contrast and keeping in the background the resemblance, we reach a one-sided *idealistic* conception.

According to the realistic view, heaven is only a brighter, purer reflection of earth. Profoundly impressed with the unity of human existence, it fails to draw a sharp dividing-line between its several stages, and recognizes in the life above merely the continuation of the life below. That, indeed, is an advance on this, but an advance in degree rather than in kind—as the maturity of manhood is an advance on the helplessness and inexperience of childhood. Our spiritual being, its forms of activity and its modes of development, are substantially the same in eternity as in time. Given a sphere, where sin casts no dark or baleful shadow, where pain, sorrow and death can find no entrance, and where, amid scenes of beauty and transports of delight, man may make illimitable progress in virtue and

truth, always pursuing, yet never attaining, an ever-receding goal: and we at once have heaven as it presents itself to the realistic view. It is the Paradise of Adam and Eve before their fall. The eye is directed not so much to the future as to the past; the heart longs for the restoration of a golden age and a lost Eden.

The loftiest and noblest conception of the home beyond the grave that the unaided mind of Paganism could form, was embodied in the Hesperian gardens and Elysian fields—regions blessed with perpetual spring, clothed with eternal verdure, enameled with beautiful flowers, shaded by pleasant groves and refreshed by never-failing fountains, where the righteous, communing with each other and bathing in light, live in perfect felicity and enjoy an immortality of bliss. Nor could Mohammedanism rise higher. Its Paradise, on which were lavished all the charms so fascinating to the poetic imagination of the East, was only “an ecstatic dream of pleasure, filled with sparkling streams, honeyed fountains, shady groves, precious stones, all flowers and fruits, blooming youths, circulating goblets, black-eyed houris, incense, brilliant birds, delightful music, unbroken peace.” But it is not alone in the pages of Homer, or Virgil, or the Koran, that we find the home of the blessed depicted in this realistic way; even in the Christian world heaven is not unfrequently painted in colors, less sensuous, indeed, yet still earthly and unspiritual. As described by Swedenborg, it is the exact counterpart of earth. The delineation of Dick, in his “*Philosophy of a Future State*,” gives the impression that heaven is a grand school, where the saints, like the philosophers of this world, are mainly engaged in scientific investigations. Dissatisfied with the prevailing, irrational representations of the celestial home, as though the redeemed will there be assembled in one vast crowd above the visible concave of the sky, adorned with starry crowns, drinking at crystal fountains, making the vault of heaven ring with their loud acclamations, and incessantly gazing at the Redeemer who is suspended, like a statue, in the heavens, above this immense crowd, crowned with diadems and encircled with a refulgent

splendor—he aimed to set forth that home in a light more attractive, because more in harmony with our present modes of thought, feeling and action. And as he believed that his telescope revealed a central sun, vastly larger than all the suns and systems of suns that fill the immensity of space, it was here, in this capital of the universe, so grand in its proportions, so overwhelming in its power, and so glorious in its appearance, that he placed the throne of God and the heaven of God's saints. "From this glorious center embassies may be occasionally dispatched to all surrounding worlds, in every region of space. Here, too, deputations from all the different provinces of creation may occasionally assemble, and the inhabitants of different worlds mingle with each other, and learn the grand outlines of those physical operations and moral transactions which have taken place in their respective spheres. Here may be exhibited to the view of unnumbered multitudes, objects of sublimity and glory which are nowhere else to be found within the wide extent of creation. Here intelligences of the highest order, who have attained the most sublime heights of knowledge and virtue, may form the principal part of the population of this magnificent region. Here the glorified body of the Redeemer may have taken its principal station, as the head of all principalities and powers; and here likewise, Enoch and Elijah may reside in the meantime, in order to learn the history of the magnificent plans and operations of Deity, that they may be enabled to communicate intelligence respecting them to their brethren of the race of Adam, when they shall again mingle with them in the world allotted for their abode, after the general resurrection. Here the *grandeur* of the Deity, the glory of His physical and moral perfections, and the immensity of His empire, may strike the mind with a more bright effulgence, or excite more elevated emotions of admiration or rapture, than in any other province of universal nature."* Here the ransomed children of earth, beside their acts of worship and praise, learn the abstract principles of mathematics, study the wondrous revelations of astronomy, explore the mys-

* Philosophy of a Future State, p. 225.

teries of philosophy, chemistry and physiology—in short, prosecute the entire round of natural and moral sciences. The higher life is only the reflex of the lower life, viewed especially on its intellectual side. The same remark is applicable to that popular book, "*The Gates Ajar*;" only that here the social aspect has more prominence than the intellectual. The heaven of Miss Phelps differs so little from earth, that even the jokes of this world are transferred to the next.

The realistic view embodies much that is true. It is a fundamental principle, underlying the parables and pervading the entire Bible, that the same laws of life and the same types of life run through all the spheres of existence in ever higher forms as we ascend (Heb. viii. 5; ix. 23; Rev. xi. 19). There is thus a unity in the life of creation; creation is but the unfolding of one idea in a variety of stages, each of which is typical and prophetic of those lying above it, and exhibits the idea more clearly and perfectly the nearer we approach the goal of the development. Now the realistic view rests upon one side of this incontestable principle—on the unity of law and type; and however defective it may appear from another point of view, it undeniably contains important elements of truth. It appeals to the Bible for its proof; it claims Scriptural imagery as its witness; it calls forth the sympathies of the human heart, because it pictures heaven as something real and tangible, upon which the mind can fasten as it cannot on impalpable shadows. Indeed, whenever the veil is lifted by inspiration and we are permitted to catch a glimpse of that glorious home, there is revealed to the gaze, not a misty region where all is dim, and attenuated, and uninviting to mortal eye, but a home that has all the warm and sensible accompaniments which give such an expression of strength and life and coloring to our present abode. Heaven is painted by God's word in such vivid hues of reality, that we at once feel at home amid scenery where there is a city with its walls and streets, a temple with its worship, fountains with their streams, and trees with their fruits. These, it may be said, are images, and doubtless they are; but they are the images of something real, visible and tangible, corresponding to

realities with which we are familiar on earth. It is not to be supposed that our minds, accustomed to terrestrial scenery, will "at death be abruptly and violently transferred into scenes to which, in their constitution and previous habits of acting, they are entirely unused." Without a figure of speech, heaven is plainly set forth as a definite locality. "I go to prepare a place for you" (John xiv. 2). It is the abode of the Incarnate Redeemer and His embodied saints, who, if they are not to float eternally in an invisible, impalpable, etherial medium, require a local platform, a physical basis, a material heaven, where, retaining all the lineaments of that individuality, corporeal and spiritual, which distinguished them each from the other on earth, they may lead a life of holy fellowship and love, in which thought, feeling and will are exercised in their highest and most perfect form.

While, then, we readily concede that the realistic view springs from the worthy desire of representing heaven, not as a dead abstraction, but as a living reality, and that it embodies a most valuable truth, which it rightly emphasizes in opposition to a bald spiritualism, according to which all concrete, individual, actual life fades away beyond the grave into something dim, shadowy, dreamlike; yet we must not at the same time close our eyes to the fact that it is partial and defective, since it exhibits heaven only under one aspect, and fails to perceive other aspects that are no less essential. Its vitiating error is an ignoring of the difference between the prototype and its copy. It fashions the heavenly after the image of the earthly, instead of fashioning the earthly after the image of the heavenly. The world of glory has no reality for it, except as it reflects earthly forms and earthly relations. But Paradise, however beautiful a type of heaven, was not yet heaven. Though man was pure and unsullied, and nature was clothed with a robe of festal splendor, yet there was a broad chasm between the bright habitation of Jehovah and the peaceful Eden of our first parents. The difference was not so much local as dynamical. Man and earth were awaiting a renewal, a metamorphosis, a glorification which, apart from sin, is necessary for creation, if it is to enter

upon the final stage of its development. Of this wondrous transformation the realistic view knows nothing, because it is ignorant of the Divine teleology. "Beginning and result," says Martensen, "reality and idea, are not coincident in time; on the contrary, they are *outside* of each other. It is in this *outward* relation between the teleological momenta, and in the successive movements through which they are brought to form an inner unity, that time has its existence. As teleological time has had a beginning, so must it also have an end. For the goal of the development must finally be reached, and that which is fragmentary must be done away with by what is perfect. Time, too, owing as it does its existence to the antithesis and discord between the finite and the infinite, between the ideal and the real, between the variety of life and its unity, must also ultimately be absorbed into *eternity*, that is, into the complete unity of the finite and the infinite, into the undivided fullness of life."* Unacquainted with this fundamental truth, the realistic view implied what Dick expressly says, that the condition of Adam when in a state of innocence "was precisely similar to the state of good men in a future world." It cannot understand that the spirits of just men are *made perfect* that is, brought to their goal, *τετελειωμενοι* (Heb. xii. 23); else how could it maintain, as it invariably does, that the heavenly life is a *progressus in infinitum*, a restless striving after an absolutely unattainable perfection? Blinded by the unity of life, it is unable to perceive the differences which characterize its several stages, and, above all, it fails to comprehend that heaven is the last, highest stage, and that it takes up all earthly types and laws, and glorifies them in the light of its spiritual life.

That aspect of truth which is overlooked, or, at least, greatly obscured, by the realistic view has undue prominence in the *idealistic view*, which contemplates heaven with almost exclusive attention on that side of its general life, which transcends the empirical realities of earth. Heaven is nothing for it, if it is

* Christian Dogmatics, Clark's Foreign Theological Library, p. 122.

not something altogether new. The realistic view sees the living unity that binds together the heavenly and the earthly, but takes no notice of the wide contrast and unreconciled antithesis; the idealistic has an eye for the features of difference, but none for the points of connection and resemblance. The former converts earth into heaven by simply eliminating sin and destroying death; the latter finds no hope of a heaven save in the utter annihilation of earth. The one makes the future heaven altogether too similar to the present earth; the other unjustifiably separates them by an impassable gulf. Heaven, according to the idealistic view, is an immaterial, invisible sphere of glory, where God and the holy angels and redeemed spirits eternally dwell. It is the ideal world of life, light and love,—of life, manifesting itself in the form of light and energizing in the form of love. The question of locality has here little or no significance. Often, indeed, there is not even a thought of a definite place; there is only the thought of an overwhelming glory and an unutterable joy. And when at times the idealist feels that heaven must be a habitation in space as well as a life in the spirit, he vaguely represents it, now, as encompassing us like an invisible presence, and again, as lying above the stars, and indeed, beyond the flaming walls of creation. While the realistic view, which is apt to assume a materialistic shape, regards heaven as primarily a place and cannot conceive of it, as stripped of all vestiges of materiality; the idealistic view, no less prone to assume a spiritualistic form, sees it prevaillingly in the light of a state, and looks with coolest indifference on its relations to matter and space. The realist demands that heaven shall afford beautiful scenery for the eye and regale the ear with melodious sounds; but grant the idealist his angelic life in God, and he has all the heaven he asks or craves. The one conception does not really reach beyond a purified, yet un rejuvenated earth; the other extends as far as the intermediate state, but sees no meaning in the resurrection of the body and the glorification of the world. Neither the one nor the other is a full, adequate conception of our home and life beyond the grave.

By heaven Schöberlein understands God's omnipresence. It is not, he says, "locally out of, or above the earth, but embraces and penetrates the entire terrestrial world, although not locally: it is the living foundation by which the earthly space is supported."* This, Ebrard justly remarks, may be the heaven of speculation, but it is not the heaven of the Bible, according to which God is present, not only in heaven, but also on earth, omnipresent in all the universe, although His presence in the one sphere is more intensive than in the other, for heaven is His throne, earth only His footstool. While there are few, however, who would advocate a view so extremely transcendental, there are many who say, that heaven is merely a state of being, and that its locality, if it can be said to have locality, is here, there, wherever there is a holy soul. This spiritualistic notion first gained admission into Protestant theology about the beginning of the seventeenth century through the influence of the celebrated John Gerhard, who maintains that the old heavens and the old earth will at the judgment be completely destroyed. The new heaven and the new earth, Paradise, the Father's house, the Temple of God, the heavenly Jerusalem—these are only figurative designations of the *Where* of the Blessed, of whose mode, quality and basis we can form no proper conception. It is puerile, he thinks, to regard heaven as a place, since it is not corporeal, but spiritual; and what the Scriptures describe as a place is, in his opinion, nothing more than a state. The emancipation of the creature is not by renewal, but by annihilation. Indeed, the later theologians, almost without exception, taught the complete destruction of the world in its very substance, until at last rationalism resolved the entire conception of a new heaven and a new earth into the symbol of a sphere of activity fitted for the spirit when freed from all earthly limitations.† Nor can it be doubted that this false spiritualism, which sees a diametric opposition between the region of sense and the region of spirituality, has ever since held, and even now holds, a prominent place in the Chris-

* See Ebrard's *Christliche Dogmatik*, Vol. 2, p. 241.

† Tod, Fortleben und Auferstehung, von Franz Spittgerber, see note, p. 235.

tian mind. It is found especially in books of practical religion, where such endless, wearisome changes are rung upon a few vague, yet high-sounding phrases, which, assuming the place of substance and reality, neither awaken belief nor give satisfaction, that we feel no surprise at Madame De Gasparin's exclamation: "Splendor! Immensity! Eternity! Grand words! Great things! A little definite happiness would be more to the purpose."

The idealistic view, like the realistic, is based upon a truth which it emphasizes, however, at the expense of other truths. It rests upon the second-half of that principle running through God's universe, according to which the types of life, notwithstanding their inner unity, are developed through a variety of ascending stages and assume a diversity of forms as they rise in the scale of creation. It denies that there is only one æon of man, and it points to the analogy of nature to prove that a particular creature may undergo a very extraordinary change of form, and may appear and reappear in quite distinct modes of being. The snake casts off its old slough and glides forth renewed; the beetle, when it commences its summer-work, breaks from its filthy sepulchre; and the spring, bringing resurrection from the grave of winter, infuses new vitality into every living thing and clothes the earth with a marvelous beauty. Facts like these are full of significance for the advocate of the idealistic view. "Some traveler or poet tells him fabulous tales of a bird, which, grown aged, fills its nest with spices, and, spontaneously burning, soars from the aromatic fire, rejuvenescent for a thousand years, and he cannot but take the phoenix for a miraculous type of his own soul springing, free and eternal from the ashes of his corpse. Having watched the silk-worm, as it wove its cocoon and lay down in its oblong grave apparently dead, until at length it struggles forth, glittering with rainbow-colors, a winged moth, endowed with new faculties and living a new life in a new sphere, he conceives that so the human soul may, in the fullness of time, disentangle itself from the imprisoning meshes of this world of sorrows, a thing of spirit-beauty, to sail through heavenly airs; and hence-

forth he engraves a butterfly on the tombstone in vivid prophecy of immortality.* But significant as these analogies are, it is not on them alone that this view relies for confirmation of its truth. It makes a direct appeal to the Scriptures, which manifestly place heaven and earth, the life above and the life below, in the most marked antithesis, revealing the former as a sphere in which there reigns such a purity, holiness and harmony of life, that, in comparison with it, our existence in the flesh is but darkness and death; such a fullness, strength, glory and blessedness of life, that earth appears in contrast as the abode of pitiable poverty and miserable weakness. Thus the redeemed attain to the "resurrection of life" (John v. 29), "inherit everlasting life" (John xix. 29), "eat of the tree of life" (Rev. xxii. 2), drink of "the river of the water of life" (Rev. xxii. 1), and have their brows encircled with "the crown of life" (Rev. ii. 10). In like manner, heaven is described as a Kingdom of light, where God, who is light (1 John i. 5), and the Father of lights (James i. 17), "dwelleth in light which no man can approach unto" (1 Tim. vi. 16); where the ransomed of earth enter upon "the inheritance of the saints of light" (Col. i. 12); where there is no need of the sun or moon, since the celestial city is illuminated by the glory of God, and the Lamb is the light of it (Rev. xxi. 23); and where the righteous shine forth as the sun (Matt. xiii. 43), as at the transfiguration Christ's face "did shine as the sun and His raiment was white as the light" (Matt. xvii. 2). It is a realm of glory. The risen Redeemer at His ascension was received up into glory (1 Tim. iii. 16), and now sitteth on the throne of His glory (Matt. xxv. 31). The redeemed are called unto eternal glory (1 Pet. v. 10), and, when they shall be presented "faultless before the presence of God's glory" (Jude 24), will receive a crown of glory (1 Pet. v. 4). Indeed the entire difference between heaven and earth is summed up in that one very expressive, but much misunderstood word, *glory*. The condition of the Blessed, according to the Bible, is specifically unlike the condition of men in

* Alger's History of the Doctrine of a Future Life, p. 39.

the flesh. Their bodies are spiritual, (1 Cor. xv.), and their spirits have mounted to the plane of perfection where faith gives place to hope, and vision, to fruition, and where knowledge, no longer partial and fragmentary, is a knowing even as we are known (1 Cor. xiii). The children of the resurrection are equal to the angels, (Luke xx. 36), and have entered upon a state the full glory of which no tongue can utter, no imagination can conceive. Enveloped as we are by the mists of earth, we can only say, in the language of John: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is." (1 John iii. 2).

Still, the idealistic view, though it exhibits many features of the truth, is one-sided and defective. It paints heaven in such purely spiritual colors, that when we contemplate the picture we feel instinctively that we should be as strangers amid its scenes, and that a sense of loneliness and isolation would steal over the mind far more keen than that experienced by travelers in a foreign land, where new and unfamiliar objects meet the eye, and barbarous, unintelligible sounds strike the ear. Accustomed to the solid, material realities of earth, we should need a violent adjustment to the shadowy surroundings of our eternal home. It is true,—and this is a truth on which the idealistic view justly lays stress—that our life in heaven will not be of the same order as our life on earth, since it will be freed from the conditions and limitations which attach to our present existence. The experience of the new life will differ widely from the experience of the old; but it will not stand in contradiction to man's essential, eternal being. When man shall cast off his earthly conditionality and enter upon the higher life of the spirit, he will not become a disembodied spirit, having no relation to the material world, for that would involve the destruction of his constitution as it now stands. "The soul is constitutionally interwoven with an external world through all its mundane history. The mind or spirit develops itself in this connection, and in its very texture it is intertwined with the forms of time and space. It rests, if not necessarily,—

though this, I think, not however in a materialistic sense, might be confidently affirmed—yet by a powerful habit upon matter; and this habit has not been an individual state, but it has been the only state of existence with which the soul was acquainted from the first dawn of its consciousness. To tear the spirit suddenly loose at death from these relations to an external world, and place it in a state completely and forever isolated from all matter, where it would find no opportunity to exercise these faculties, would be subjecting it to a terrible violence,—a violence which would destroy its own personal identity.”* According to the Biblical conception of the world, the life of nature forms the basis on which rests the life of the spirit, by which it is to be ever more and more imbued and ennobled. This is the meaning of the Christian doctrines of the glorified body, and the transformation of the world, to which the idealistic view of heaven can not give full significance. That view, indeed, springs, consciously or unconsciously, from a false dualism which, splitting creation into halves, places the world of mind in an attitude of antagonism to the world of matter, and regards the ideal as something spectral and without corporeal form. It knows only of an inward heaven in the perfected spirit, which comes to no manifestation, however, in an outward heaven in a glorified nature. It would seem to imply, even when it does not expressly assert, that the grossness of materiality is only for creatures who have sunk into the grossness of sin; and that the soul, when it shall have been cleansed from moral evil and released from its imprisoning flesh, will mount up to some shadowy region, where not only sin and death, but also matter and sense with everything in the shape of audible sound and tangible substance, will be forever unknown. Were this view true, however, it would be hard to understand why the human spirit, when yet unstained with evil, was incorporated in a material body and placed on this solid material earth. “But, certain it is, that man, at the first, had for his place this world, and, at the same time, for his privilege, an unclouded

* Harbaugh's *Sainted Dead*, (p. 31).

fellowship with God, and, for his prospect, an immortality which death was neither to interrupt nor put an end to. He was terrestrial in respect to condition, and yet celestial in respect both of character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart beat upwardly in the love of heaven. And though he trod the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God's favored creation, and took his place among the freemen and the denizens of the great spiritual commonwealth."* And it is no less certain that the redeemed soul, after having been freed by death from the burden of its material vesture, will at the resurrection be re-embodied. "The fact of the resurrection proves that, with man at least, the state of a disembodied spirit, is a state of unnatural violence, and that the resurrection of his body is an essential step to the highest perfection of which he is susceptible." And if the Bible does not err, when it foretells, not the annihilation, but the transformation and glorification of the material world, we may be sure that, instead of being carried to some dim, spectral abode, remote from all human experience and beyond all human comprehension, we shall walk forever in a land filled with sensible delights, and resplendent with sensible glories, with which, doubtless, the new heavens and new earth, wherein dwelleth righteousness, will be profusely strewn.

From this rapid survey of the two conceptions of heaven, the realistic and the idealistic, it will at once be seen that each is a partial exhibition of the truth, vitiated at the same time by a large admixture of error. In the one, heaven wears an aspect of superterrestrial spirituality; in the other, of real, visible, tangible corporeity. The Biblical conception, eliminating what is false in each, and combining what is true, sets forth the higher living unity of this contrast, both sides of which, maintained in all their definiteness, are reconciled with each other by the mediating truth of the glorification.

What then, we ask again, is the Christian heaven? *It is the*

* Chalmers' Sermon on the New Heavens and the New Earth.

sphere of God's self-revelation,—a realm of creation where the Creator manifests, to the creature and in the creature, all the riches of His infinite life. He is present, it is true, in every part of His dominions (Ps. cxxxix.); but in heaven He is present in a special, intensive sense. While earth is only His footstool, heaven is His temple, His habitation, His holy place (Ps. ii. 4; 2 Sam. xxii. 7; Rev. vii. 15; Heb. ix. 24; Is. lxvi. 1). The Scriptures frequently refer to a particular spot in the universe which they term *the throne of God*. "A glorious high throne from the beginning is the place of Thy sanctuary." It is the concentrated expression of His majesty and glory, where, in the presence of the sinless hosts, He unveils all sides of His being, as He unveils them nowhere else; for on earth, before sinful man, He manifests only single sides of His life, and that, not in immeasurable fullness. Before creation, God dwelt in His uncreated heaven, which is the infinite, eternal, immaterial manifestation of His divine nature, and which the Bible calls *His glory*. And though this glory belongs not to the essence of God, but is only the effulgence of His nature, yet it may be regarded as the vesture with which he robes Himself, according to the declaration of the Psalmist: "Thou art clothed with majesty and honor; Thou coverest Thyself with *light*, as with a garment;" with which agrees also the declaration of the Apostle, that God "*dwelleth in light*, which no man can approach unto." But, moved by the impulses of a boundless love, God would not confine His activity within the circle of His own being. Though self-derived, and, therefore, self-sufficient, needing nothing from without to complete His blessedness, He determined to reveal Himself externally in a created sphere, to fill it with His life, and to make it the abode of His glory. That sphere where He is absolutely revealed in all the fullness of His being, is heaven.

In the other provinces of creation, there is, indeed, a general manifestation of God. "For," says Paul, who, on this account, regards the heathen as without excuse, "the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, — *θεϊότης*, divinity, the sum of His attributes, such as majesty,

power, wisdom, goodness; not *Θεός*, Deity, the Divine Being, Himself, who created the world and dwelt in Christ (Rom. i. 20.) Even impersonal nature with its multitudinous voices, sounding out from earth and air and sky, displays some of His attributes, showing forth in a very striking manner His marvelous wisdom and His adorable goodness. The world of mind discloses still higher attributes. We see His holiness in the human conscience, and His justice and mercy in human history. But this general exhibition of single aspects of God's life falls far short of revelation, in the proper sense of the word. That part of the created universe which lies beyond the confines of heaven may serve to give us a glimpse of God, by reflecting a few scattered rays of His glory; but it does not unveil His essential being, and is not, therefore, the sphere of His full, perfect, personal revelation. For revelation, in its highest, absolute form, is God's communication of Himself to the creature—a communication in which He fills out the whole compass of the creature with His holy life and suffuses it with His glorious light—in which He takes up His everlasting abode in the world, making it, not simply the symbol of His thoughts, but the very shrine and sacrament of His most real, substantial presence. Far from merely imparting the ideas of the Divine Mind, whether through the inarticulate utterances of nature, or through the more perfect medium of human speech, revelation communicates God Himself in the totality of His being, who thus finds for His uncreated nature a living habitation in a created nature, and makes it the organ of His perfect manifestation. In short, revelation, if it is to be living and complete, is inseparable from the idea of an incarnation of God in the world. It reaches its final, absolute form, therefore, in the person of the God-man, Jesus Christ (Heb. i. 1-4). God was manifest in Christ, in whom dwelt all the fullness of the Godhead bodily, who is the image of the invisible God, the beaming image of His glory and the impress of His substance; and who, on this account, is more than a mere ray of the Divine Majesty, inadequately revealing some part or single side of the Divine nature. The humanity of Christ is the living temple of God, in which He

finds a dwelling-place in the world, and from which, as a center, He designs to fill creation with His life and glory. Accordingly, the Incarnate Son is the inmost heart of heaven. In him all things consist; "for it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven" (Col. i. 19, 26). Even while on earth, He was the mighty center from which the powers and forces of heaven, lodged in His divine humanity, streamed out into the world; in His person heaven was disclosed, the angels of God ascending and descending upon the Son of Man (John i. 51). But since earth, as the seat of the curse, is not an adequate sphere for the full manifestation of His infinite glory, Christ, after entering upon the life of the Spirit in the resurrection, ascended to another and a loftier sphere, in which the Father had already given the highest expression of His majesty and power, and which, corresponding in its external features to the inner glory of the Incarnate Son, is to be considered as, in the language of Lange, "the ethereal realization of the ideas of His life, and as the ideal antitype of the transformed world which He will bring into existence upon earth." Here, as the exalted Prince and living center of a kingdom of love, He reveals Himself in undimmed splendor as the perfect brightness of God; and, in revealing Himself He reveals God, since He is "the fullness of the revelation of God comprised in one definite person." As God fills Him without measure, so, through Him, does He here fill the creature according to the measure of its capacity; and as Christ is divine, no less than human, so through Him, is the creature made partaker of the divine nature (2 Peter i. 4). Here first we have the perfect fulfillment of the Apostle's prayer, that the saints may be "filled with all the fullness of God" (Eph. iii. 19), for here God is "all and in all" (1 Cor. xv. 28), not merely exhibiting single attributes of His nature, but communicating His essential, substantial being to the creature who sees Him as He is, mirrors His

image, reflects His light, bathes in His love and shows forth His glory.

But since the revelation of which heaven is the sphere is a living revelation, which, while conveying a knowledge of God, at the same time imparts the divine nature, it is evident that it can be a communication only to the created spirit. For God is spirit; and if His revelation is an impartation of Himself, impersonal nature, which has nothing akin to Him, is incapable of being its organ. Only the personal spirit made in the divine image can become the temple in which the living God unveils His essence and finds a permanent abode. Indeed, only the perfected personal spirit is able to serve as the medium of God's absolute self-revelation, since it alone has full capacity for receiving into itself the divine and becoming the organ of God. When we say, therefore, that heaven is the sphere of God's perfect revelation of Himself, we at once imply that it is *the sphere of the perfected spirit*. The life of the spirit, unlike the life of nature, does not repeat itself in uniform and constantly recurring cycles. The giant oak, originating from an acorn of whose latent possibility it is only the full realization, completes its development by yielding fruit containing new germs, through which it reproduces itself in the same unvarying form. All natural life is such a cyclical movement from germ to germ. But the life of the spirit unfolds itself in a series of stages, rising ever higher and higher, until all its slumbering powers are perfectly developed and brought into full and harmonious play. The movement, though one of progressive development, is not endless, in the sense of a false *progressus in infinitum*, as if the spirit were to be forever struggling toward an ever-receding limit which it can by no possibility reach, even in an unending eternity. It has a goal; but that goal must be attainable if the design of creation is ever to be accomplished. There is a difference between promise and fulfillment; but will not the promise lying in the spirit once be fulfilled? Shall we deny the divine teleology, which proposes a definite end, toward which it moves with an apparently slow, but with a sure and steady step? "As the Mosaic narrative

teaches us that the natural universe was completed in a series of days of creation, that is, epochs of time, so too must we say that the kingdom of freedom is brought into existence in a like series of days of creation. No sooner does one epoch in the history of the world come to an end, than a new creative day dawns—the words ‘let there be light’ are spoken anew by the divine creative word. But as the natural creation attained its consummation and rest in man, so also does the spiritual creation move onward through a series of creative days or epochs, to that eternal rest or Sabbath which has significance not merely for creation, but also for the Creator.”*

The earthly stage of our existence is characterized by a severe struggle toward an ideal, which, never attained on this side of the grave, is fully realized in heaven, the realm of spiritual perfection. There, the created spirit, whether human or angelic, becomes actually what from the first it was potentially—the image of God. “As for me,” says the psalmist, “I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness” (Ps. xvii. 15). There the limit of development is reached, and the spirit enters into the last, highest form of its life. “The supposition that this terrestrial life, which here we live, is the only one possible to us, that a state of perfect bliss is inconceivable, because life is made up only of repeated endeavors towards the goal—this supposition misjudges that in a state of bliss the goal has been reached, as well as shall ever anew be reached, that the blessed life is as well as shall be. So far from life being done when this portion of it is accomplished, we should rather say that life is only now so far advanced that it may truly be said to *begin*, all this temporal and partial work, all the commotions and agitations of history, and the long conflict of the Church on earth, prepares only for this beginning; because herein the creation of man is only now at length fully accomplished. This beginning, being the beginning of an endless life of bliss, is the beginning of a (true) *progressus in infinitum*; of an advance εἰς τοὺς

* Martensen's Dogmatics, p. 122.

αἰῶνας τῶν αἰώνων. But this life of bliss is the centralization of human progress; time is no more this historical time with its cuttings to waste, its losses and its imperfect works; but the fullness of eternity now streams through the course of ages, so that an entire eternity is contained in every moment of time.*

Heaven, then, is the sphere of a new order of life, of the perfected life of the spirit, which, in accordance with its glorious destination, finds its eternal home in God, living in God and God living in it, and filling it as a holy vessel with the fullness of His life. Faith, by which we walk on earth, is merged in vision, and the spirit, no longer seeing through a glass darkly, beholds, immediately revealed to its view, the glory of God, which in this life is veiled from the mind by figurative words and obscure symbols. "We shall see Him as He is," even "face to face;" the pure in heart shall see God (1 John iii. 2; 1 Cor. xiii. 12; Matt. v. 8). When the spirit thus reaches the acme of its development, its knowledge will undergo a change of form. Now it is partial and fragmentary, because it is acquired piece-meal, by comparing one object with another, observing their mutual relations, and so, by a process of ratiocination, resolving what is doubtful and obscure in the light of what is certain and clear. Then, according to Paul (1 Cor. xiii. 12), we shall thoroughly know (*ἐπεγνώσομαι*) even as we were thoroughly known (*ἐπεγνώσθην*). Knowledge, not requiring laborious search, will be total and central, and will not be attained, as in this imperfect state, by viewing successively single aspects of its objects. The mind will see things *as*, not *because*, they are connected; as a man (to borrow a pertinent illustration from Howe), situated on an eminence, may possibly see, at one view, all the successive parts of a gliding stream; while another, sitting by the water's side, and not changing his place, sees the same parts only because they succeed, those that pass making way for those that follow, to come under his eye. The mind, which now looks from the periphery of things to their center, will in the state of glory, occupy a new, central

* Martensen's Dogmatics, p. 485.

point of view in God, and see all things in God and God in all things. In other words, all knowledge will become theosophy. Hope will be perfected in fruition and desire absorbed in joy; for the spirit, inheriting all in God, will find in Him eternal rest. "There remaineth, therefore, a rest unto the people of God" (Heb. iv. 9)—a *sabbatism*, a Sabbath festive celebration, which, instead of being a round of empty adoration or fruitless contemplation of God, will be characterized by the most energetic activity possible within the limits of creaturely organization, a restful activity or an active repose, accompanied by the highest satisfaction and delight. And the strongest impulse of the spirit will be a boundless, holy love, in which, surrendering itself to God, the spirit is glorified and perfected in Him, enshrining His image and reflecting His light.

Spirit, however, has its basis in nature. That is a false dualism, which, actuated by fear of materialism, thinks it necessary to hold the two factors of the world's life apart, or at all events, to allow them to unite only in an external and mechanical way. The dynamical view which underlies the Bible and alone explains physico-psychical phenomena, regards the life of the spirit as one with the life of nature. Not as though nature, by its inherent powers, could develop itself into spirit. Indeed, a lower stage of nature cannot surmount its own limits and pass over into the next higher—the vegetable kingdom, for example, into the animal kingdom—except as it is met by a new creative beginning, an entirely new principle coming into it from above. And if it is true of the several stages of nature that they are not casually derived one from the other, but postulate in each case a new beginning, how much more true is it that nature with its necessary laws and blind forces cannot generate self-conscious and self-determining spirit! At the same time, it struggles up through its entire development toward the light and freedom of the spirit, for whose advent it prepares the way and in whose complemental presence it attains its ideality. Nature is for spirit, typically foreshadowing it and really mediating its entrance into the world; and it is the task of the spirit to lift nature, in which it stands rooted, up into

its consciousness, to penetrate it with its higher life, and so to ennoble and exalt it to be the adequate medium of its self-manifestation. Nature, accordingly shares the destiny of the spirit with whose life it is thus organically one; a fall in the spiritual world involving a fall in the natural world, and an exaltation of the spirit involving an exaltation of nature (Rom. viii. 18-24). It is necessary, therefore, to define heaven still more closely, as *that sphere of creation where nature, both as joined immediately to the spirit in the form of body, and as surrounding the spirit in the form of external nature, is elevated and glorified so as to become the perfect organ of the spirit, as the spirit is the perfect organ of God.*

What are we to understand by the *glorified nature*, of which heaven is the sphere? Let Lange answer the question: "The word glorification has often been employed in an obscure sense. The glorified body has often been represented as a corporeity surrounded by an effulgence of light, without any very clear idea being formed of it. But the effulgence which surrounded the Lord at His first glorification, was only the foretoken, the prophetic blossom, of His coming essential glorification. We do not read that an outward effulgence of light surrounded the risen Lord, and yet His glorification was then completed. Glorification is the raising up of life into the being of the spirit. The glorified man is one in whom the spirit rules, whose corporeity has become entirely spirit, *whose spirit has fully attained to the power of corporeity.* Hence follows that the idea of glorification removes the contrast between both worlds. The glorified man belongs to a new and higher world, which stands above the world on this side and the world beyond the grave, as synthesis does above thesis and antithesis, and which is thus the living union and fulfilment of both."* Such a glorification is included in the positive Christian conception of immortality and is consequently attained in the person of the Risen Redeemer, who is the resurrection and the life, and the principle of the transformation of the world. When He came forth from the grave, it was to enter upon a new, superterrestrial order of life,

* Lange's *Life of Christ*, vol. v. p. 130.

the peculiarity of which consists, not in laying aside His corporeal nature—for by showing the marks of His wounds, by partaking of food and by permitting His disciples to touch His hands and His feet, he gave the most indubitable proof of having a true body of flesh and blood—but the peculiarity lies in this: that He elevated His corporeal nature to the plane of spirituality, freed it from the conditions and needs of earthly existence, and transformed it into the perfect expression, organ and power of His inner life. And a like glorification awaits, according to the Scriptural promise, all the members of Christ, who will change their vile bodies that they may be fashioned like unto His glorious body (Phil. iii. 21). When the Divine life implanted in the soul of the believer by baptism, shall have fully unfolded itself through the operation of the Holy Ghost in the process of sanctification, taking possession of his entire personality, delivering it from selfishness and sin, and perfectly assimilating it to the Divine image, then, since corporeity forms an essential part of the ideal of man, there will naturally and necessarily follow, at the completion of this spiritual process, a new material organism, which, corresponding to the glorified body of the Second Adam, shall be a fitting habitation for the redeemed and perfected spirit, (1 Cor. xv. 42-44; 2 Cor. v. 1). Even on earth, man may approximate in a high degree to the ideal glorified life. His material frame may be so penetrated by his inward spiritual life, that, notwithstanding the deforming power of sin, it becomes highly refined and spiritualized—a bright manifestation of a heavenly light, which irradiates his every feature and seems to surround him with a halo of beauty, not of earth. Who has not seen the difference in these respects between a rude and vicious man in whom the spiritual is repressed or darkened, and a divinely consecrated man who lives in communion with God and breathes the atmosphere of heaven? This, however, is only a prophecy; but it is a prophecy which will be fulfilled in heaven, where spirituality and corporeity will so fully interpenetrate, that the light of the spirit will shine through and beautify the corporeal nature, and the corporeal nature will be in perfect harmony and correspondence with the life of the spirit.

It is evident, however, from the relation of man to nature, that the glorification of the human body is to be expected, not apart from, but in conjunction with, the glorification of the whole natural world, since man, though the head of nature, is yet a member of its organism, and it belongs to the very idea of an organism that its several members are mutually means and ends. The perfection of the head conditions the perfection of the whole body, and, conversely, the perfection of the body conditions the perfection of the head. But the one is not without the other. Scripture, in conformity with the profoundest philosophical truth, assigns the resurrection of man to the last day, when at the same time universal nature shall be transformed, and the old heavens and the old earth shall give place to the new heavens and the new earth. The necessity of this transformation is inherent in the nature of created life, which only attains to the full perfection of its ideality at the close of its development; and the Bible, accordingly, ascribes this necessity, even apart from sin, to the whole universe, to the heavenly regions themselves (Ps. cii. 26, 28; Is. li. 6; Rev. xxi. 5); distinguishing, however, between the regions of glory, which have been renewed, and those regions which, like the earth, must yet be renewed by passing through corruption and the destruction of the world (2 Pet. iii. 10, 23). Heaven is the realm of completed existence, in contrast to those realms which await their final metamorphosis; it is the sphere of glorified corporeity, both in the individual form of the human body, and in the general form of external nature.

The conception of heaven we have now unfolded, is both positive and negative. Viewed on its negative side, it necessarily excludes the presence of sin and all its effects; for, since sin is, in its essential nature, a destructive, disorganizing, disintegrating principle, it can find no entrance into the realm of spiritual perfection. Heaven is the sphere of spotless purity, of absolute holiness,—the direct antithesis of earth, where, beyond the pale of redemption, darkness, misery and death maintains unbroken sway. And there can be no transition, therefore, from earth to heaven except by the utter eradication, the

total annihilation of moral evil. Heaven, while it is indeed a place, must yet be regarded primarily as a state; or rather, it is a spiritual state that realizes itself in a definite outward locality. Simply to be admitted, irrespective of personal character, within its bright precincts, is not yet to be admitted into heaven. Salvation is not an external translation from one spot in the universe to another; it is a moral, spiritual process, which, starting in the regeneration of the individual, completes itself in a physical process,—in the resurrection and glorification of the body; and this involves the necessity of a local heaven, of an external physical sphere, in harmony and correspondence with the completed individual life. God's requirement of holiness, then, as the condition of final salvation, is not arbitrary. We may say, rather, that it is the holiness of heaven which constitutes the fountal source of its happiness. Heaven would not be heaven, the world of perfected spirit, if there could in anywise enter into it anything that defileth, or worketh abomination, or maketh a lie (Rev. xxi. 27).

The true conception of heaven, however, excludes not merely the actual, but also the *possible* presence of sin. It is not enough to assert that its holy inhabitants do not sin; it is necessary at the same time to assert that they cannot sin. The very possibility of moral evil is cancelled, since heaven, as the sphere of absolute spiritual perfection, is the sphere of the identity of freedom and necessity. "If the moral law, as God's will to man, is to be realized by him in a free obedience, the possibility of doing otherwise seems to be necessarily implied in this freedom to obey. This power of doing differently is described in relation to the unconditioned rule or law of the will as the *possibility of evil*. The very fact that there is such an unconditional rule for the will, obliges us to give the name of freedom exclusively to that which is in harmony therewith; yet the possibility of deviation from it—by which man puts himself at variance both with himself and with God—is included in this freedom, for only thus can harmony with the given rule be really free. But this possibility exists only in order that its realization may be continually prevented by the self-decision

of man, and that thus it may be done away with, even as a possibility. Personal creatures must start from what is relatively undetermined, in order by self-determination and self-decision to put an end to this undeterminateness. The will would not be what, in virtue of its formal freedom it should be, viz: a power of true self-determination, if it could not assert itself in such a manner as to give with unfailing necessity a moral character to each of its acts. The starting point is a freedom which does not yet involve an inner necessity, but the possibility of something else; the goal is the freedom which is identical with necessity." *

But the exclusion from heaven of the possibility and fact of sin involves also the exclusion of all its effects. For physical evil, with its manifold forms of pain, disease and death, is only the dark shadow cast upon the universe by the appalling presence of moral evil. The one is the bitter root which yields the other as its bitter fruit; and the destruction of the root brings with it the destruction of the fruit. Such is the beautiful picture which the Bible everywhere gives of heaven—it is a realm of light and blessedness on which there rests no baleful shadow and from which suffering in its protean shapes is forever banished. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." (Rev. xxi. 3, 4).

Many stop, however, with this negative conception and fail to see heaven under its positive aspect. The earthly Paradise, though characterized by the absence of sin and of the curse which sin inflicts, was indeed a type, yet it was *only* a type, of the heavenly Paradise. There, spiritual evolution was only begun, not completed; and nature was not only capable, but stood in imperative need, of an inward as well as outward

* Müller, *The Christian Doctrine of Sin*. Vol. II. p. 27.

transformation, before it could become the medium of manifestation for the perfected, personal spirit. Heaven is the result of a long course of development. It is the sphere where both spirit and nature, in living, indissoluble union, are exalted to the highest plane of perfection attainable by the creature,—a realm of creation, no longer unfolding, but fully unfolded. In heaven the individual spirit has reached its destination, and become, what it could only by a moral process become, the clear, express image of God, whose hand has now given it the last, finishing touches, bringing out all its features in bold relief and combining them in exact symmetry and fit proportion. The lineaments of individuality, far from being obliterated, will then first appear in their utmost distinctness. Each individual spirit, like a sharply defined crystal, will exhibit the Divine image in one of its infinite phases, and the totality of individual spirits, by their endless diversity of life and harmonious fellowship of love, will form a vast spiritual organism, filled with the plenitude of the Infinite Spirit and illuminated by the glory of God. Nature itself will be lifted up into the spirit and partake of its life. In conformity with its dynamical dependence on man and its organic connection with him as its center and head, it will be elevated with the children of God themselves to the state of glory. The whole creation groaneth and travaileth in pain together until now; but it shall be delivered from the bondage of corruption into the freedom of the glory of the children of God (Rom. viii. 21-22). “The *εἰς τὴν ἐλευθερίαν* can mean only the sharing in the liberty of God’s children by the organic appropriation on their part, and by the equality with the children of God produced by means of the transformation; but it cannot mean an independent state of liberty beside them. Their freedom will consist in its helping to constitute the glory, the spiritual splendor of the manifestation of God’s children. As Christ is the manifestation of God’s glory, because He is illuminated throughout by God, and the sons of God are the glory of Christ as lights from His light, so will nature be the glory of God’s sons as humanized and deified

nature."* By this renewal and metamorphosis, it will realize its ideal and thus attain its highest truth, for it will become what from the first it was intended to be, the perfect expression and adequate organ of the higher life of the spirit. Thus, too, it will participate in the freedom of the spirit, for it will no longer be, what to a large extent in our present stage of existence it is, a rude mass of foreign material, investing the spirit, but not thoroughly penetrated by its life. Materiality will not preponderate over vitality, but will be absorbed by it so as to become vitalized in its inmost constitution and impose no limitations on the free movements of the spirit. And nature, in the unity of its truth and freedom, will become beautiful, for its inner being will now shine forth in full, clear, glorious manifestation. It cannot be otherwise than that it shall put on new forms of beauty and robe itself in festive splendor, fulfilling thus the unconscious prophecy of all earthly art, especially of painting and sculpture, by perfectly realizing that ideal which the one seeks to transfer to the canvass and the other to chisel in the lifeless marble. It was thus the heavenly Jerusalem presented itself to the vision of the Apocalyptic Seer: "And the building of the wall of it was of jasper, and the city was of pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were pearls, every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass" (Rev. xxi. 18-21). This may be, it doubtless is, a picture; but no one can fail to perceive that John borrows all that is most precious on earth to aid him in his description of heaven. And then, to show that it glows with a beauty which is but the perfection of a Divine light beaming full down upon it, he adds:

* Lange's Commentary on Romans, chapter viii.

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (vv. 22-23).

It must be evident from what has thus far been said, that heaven is *the sphere where all antitheses are reconciled and all contrasts harmonized*. Such antitheses and contrasts are essential to every living movement, since it is only through them that the various momenta appear in their distinctness. But though all development is through diversity, it is yet directed toward a higher unity. Reconciliation, harmony, unity—that is the goal for which the life of the world is striving and which it reaches in heaven. The sharpest antithesis which it is possible to conceive, is that of the infinite Creator and the finite creature—of a holy God and of sinful man; and to bridge over this chasm is the problem of all philosophy and of all religion; philosophy seeking a theoretical solution in the way of thought and religion, a practical solution in the way of life. There is, however, but one solution; it is the person and work of Jesus Christ, in whom the Creator and the creature meet in the embrace of life and love. Through Him, the eternal Mediator, the Creator takes up His abode in the creature, and the creature is brought into union and fellowship with the Creator. The power of this reconciliation, however, comes to its full, outward manifestation only in heaven, but it embraces the inhabitants of all God's universe (Col. i. 15-20). "The dark saying of the Apostle," remarks *Lange*, "concerning this extension of the reconciliation, at all events expresses this truth, that the power of the reconciliation extends to the other world. It works in the spirits which already belong in a general way to the sphere of heaven, but are not yet perfect, and continues to work until they reach perfection, until they become altogether one with Christ, with themselves, and with God. Nay, even the pure spirits, the angels, are drawn into this circle of reconciliation, inasmuch as in Christ, the centre of all union, they are brought into harmony and union with the fallen and

redeemed spirits. This is perfect reconciliation, when all disharmony on earth and in heaven, and between earth and heaven, ceases."*

Heaven, accordingly, is *the last goal of all God's ways*. We should fall far short of the truth if we regarded it simply as a place of rewards, where the righteous shall be recompensed for the privations, the sufferings and the conflicts of earth. It is rather the final result of all God's activities in the world, the consummation of His holy purposes. God is love (1 Jn. iv. 16), and His highest aim in creation is to establish a kingdom of love, consisting of personalities that bear His image and are capable of fellowship with Himself, so that an eternal stream of love may flow out from the heart of God into the heart of the creature, and back again from the heart of the creature into the heart of God. To this the whole movement of the world is directed from the first utterance of the Creative Word. Nature struggles up toward freedom, and freedom attains its realization only in the kingdom of love, in which the Divine ideas reach their fullest, serenest manifestation, and God is all in all, celebrating in the hearts of His children His eternal Sabbath of love, peace and blessedness.

* Life of Christ, vol. v. p. 192.

ART. VI. THE MYSTERY OF INIQUITY.

BY REV. D. H. RIDDLE, D.D.

THE term *mystery*, as used in Scripture, has a peculiar meaning. It does not so much convey the idea that the thing spoken of is unintelligible, as that it is slowly developed, or gradually communicated. It is applied to three things. 1. "The mystery of God," Rev. x. 7; where it means that plan or purpose of God, formed in the beginning, slowly evolved in the successive cycles of our world's history, and to be consummated, in the days of the seventh angel, when he shall begin to sound. During this slow evolution, "the faith and patience of the saints" are exercised, and they cry out, "How long! Oh Lord?" 2. "The mystery of Godliness." The manifestations of God in the flesh, purposed in the Eternal Counsels, predicted from the entrance of sin, symbolized with gradually increasing clearness, and after ages of faith, spoke, actualized in the person of Jesus Christ. 3. The term is used once more, in application to something which has the same characteristic features, of slow growth, gradual evolution, and final culmination; "*The Mystery of Iniquity.*"

Of this, it may be said, in general, and at the outset, that like its counterpart, "the mystery of godliness," it has this world of ours for the theatre, and "now," our age, this parenthesis in God's Eternity, as the period of its evolution and culmination. As "the mystery of godliness," exhibits "the manifold wisdom of God, ordained before the world," so this exhibits, during its progress, and will especially manifest on its consummation, the cunning of the great antagonist power, the author of sin, "the ruler of the darkness of this world." Dark, at every period, it will be, probably, darkest and mightiest at the end. Gradual in evolution, it will be perfect only in the finale. Throughout, it may be characterized as an aping counterfeit or

caricature of "the wisdom of God in a mystery." Its consummation, we believe, is yet future, as nothing yet seen in past ages or at present, fully comes up to the ideal. How long in the future it will be, no one can dogmatically assert, but it would seem to be the intention of Revelation to assure us that it will symbolize in point of time exact, with "the brightness of the Epiphany" of "the great God, even our Saviour;" and the end of "the mystery of God" "in the dispensation of the fulness of time."

In one sense "the mystery of iniquity," may be said to have begun, when through the agency of Satan, "by one man sin entered into the world" and death by sin, involving not only the race, but also "the whole creation," thereby "made subject to vanity." Back of this; why, when, and how, Satan fell, is an utterly impenetrable and incomprehensible mystery, which no sane man attempts to elucidate. Its first working was fearful; it wrought the ruin of the race, in the apostacy of the Head, in whom "all mankind descending from him by ordinary generation, sinned and fell." Here is the might and cunning as well as mystery and iniquity. By one stroke, inflicting a wound which extended through "all the successive cycles of time and generations of men." Although we have reason to hope that many, by faith in the protevangel, were rescued and saved, as we know, assuredly, that Abel and Enoch and Noah were, and that these may have been representatives of unnamed and unnumbered more; yet how mighty was that "mystery" of power, that formed such giants in the earth in depravity, and in the days of Noah made so universal as well as "great, the wickedness of man" that it was purged only by the waters of the flood. If the author of evil gloated over the moral wreck in Eden, this must have seemed to him a still grander triumph. Though, again, we may hope that Job and Melchizedec were representatives of piety among the nations till the time of Abraham, yet how mighty and pervading was "the mystery of iniquity" in the forms of idolatry and superstition at that period, when a single person and a single family were selected from the all-surrounding perversions to be the deposi-

tory of the truth, and the line of the coming "mystery of godliness." The worship and doctrine of the true God were guarded by the most explicit prescriptions and the most terrific threatenings, in the Mosaic institute; and when its spiritual significance, underneath its shadows, was ignored, a line of prophets was raised up to counteract this tendency. Yet such was the power of the spirit of evil, that at the advent of Christ, Judaism was but a rotten carcass and the nominal Church, as represented by the Pharisees, but a whited sepulchre. "The mystery of iniquity" seemed again to culminate when it accomplished, through the treason of Judas and the malice of the Hierarchy, the crucifixion of the Son of God, and the national rejection of the Messiah. In the dark interval between the death and resurrection of Christ, the triumph of the powers of darkness seemed complete. But "the end was not yet." A broad field for these antagonistic forces was yet spread out, and centuries were to elapse before the finale.

The early triumphs of "the mystery of godliness," as "preached unto the Gentiles, and believed in the world," were truly wonderful. At the same rate of progress it seemed that "the mystery of God" would soon be finished. The power of the adversary, in the form of persecution and the baptism of blood, failed to arrest its progress, but in another form, that of adulterous connection with the state and the possession of worldly power and office, it wrought more fatally.

We are distinctly told by the Apostle, that even in his day "the mystery of iniquity, doth already work," but that certain agencies then existing, prevented its speedy development and would continue to do so, till taken out of the way. Moreover, that a state of things, which he denominates "a falling away," or apostacy, then future but indefinitely so, would precede the full revelation of final development of the mystery in the form of "the man of sin, the son of perdition," elsewhere called "that wicked, or the lawless one." This advent, or full revelation, is characterized by inspiration, by these remarkable signs: "Who opposeth and exalteth himself above all that is God's and worshiped," all power, Divine and human, "so

that as God he sitteth in the temple of God, showing himself that he is God." He challenges the exclusive prerogatives and honors of Divinity. Again, "whose coming or advent," is after the working of Satan; with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. And once more, that those who yield themselves to this form of iniquity, shall be penally visited "with strong delusions," so as to "believe the Lie" and the Liar. All will agree, that from the apostolic age, till the present, "the mystery of iniquity" has been operative. There is and can be no satisfactory explanation of this world's affairs, "the mystery of God," on this theatre, without taking into account the Satanic, as well as, human and Divine factors. All along the ages, from the entrance of sin, till now, there has been a "Prince of the power of the air," who has shaped "the course of this world," a "ruler of the darkness of this world," "a spirit," a personal Being, "working in the children of disobedience," whose kingdom is parallel with and antagonistic to the kingdom of God, whose aim is the destruction or perversion of all that is good. The same dark power that attempted to strangle Christianity in the cradle, through the jealousy of Herod, and brought its Author to the cross, through the treachery of Judas and the malice of the Hierarchy, has been "going about as a roaring lion" ever since, endeavoring to overthrow or corrupt "the kingdom of God." We must recognize the working of Satan in all the period of perverted Christianity, as really as in the Dragon of Paganism, and the false prophet.

But the question recurs, have any of these manifestations, heretofore, actualized the portrait drawn by the pen of inspiration? Can we say, that "the man of sin," has been revealed? Does any thing, on the tableaux of history, fully correspond with the revealed characteristics of "that wicked?" In all the assumptions, and presumptions, the "lying wonders and deceivableness of unrighteousness," and "strong delusions" which our fallen humanity has witnessed, has anything yet fully equalled the representations given by the apostle, writing as moved by the Holy Ghost, to whom "a thousand years are

as one day?" Every successive age is prone to exaggerate its own importance in the grand drama, and how many interpretations of prophecy, confidently put forth, have been proved by the event, to be unfounded! The wheels of Providence, in permitting the working of evil and in baffling the designs of the kingdom of darkness, move slowly. He is "patient, because eternal." He allowed four thousand years to roll away, before the manifestation of "the mystery of godliness," and surely we may conclude that the Revelation of the corresponding mystery may be yet future. Though the great agent has put forth already fearful forms of perversion and delusion, there may be yet undeveloped forces brought out in the final conflict, "when his time is short," and he is to be destroyed. Though "the faith and patience of saints" have been exercised all along in consequence of this malign agency, there may be yet severer trials, before the end and "the mystery of God" is finished. While the hosts on either side, have been hitherto under the guidance of their respective leaders, it may be, among the things of the future, that they themselves, in some more palpable form, will appear, when the crushing defeat of one side and the crowning victory of the other, shall come to pass! So, we have read the mystic page, which God has written to cheer His own, amidst the darkening gloom of baffled hopes and long delay.

It is well known that by very many, and in former times almost all, Protestant expositors, these characteristics were supposed to be actualized in the Pope of Rome, as a perpetuated person; that he was and is "the man of sin;" that his assumption of universal, temporal and spiritual power, verified the prophetic delineation; that his supremacy was obtained and is perpetuated by Satanic assistance in the form of miraculous wonders; that all his followers are under the penal influence of "strong delusions," and that we are to look for his overthrow by some Divine interposition, probably, now not far distant. On this scheme of interpretation, imperial Rome was the remora to the full revelation of "the mystery of iniquity" and Papal Rome, the seat of the apostacy. The titles assumed by

the Popes, at different periods, and especially the combination of supreme, secular and sacred prerogatives in one person, are cited in confirmation of this view. If the Pope's claim to official infallibility should be confirmed by the assembled Ecumenical Council, it would be considered as additional evidence of the correctness of this interpretation. Allowing, for the moment, this to be "the mind of the Spirit" in the predicted apostacy; how fearful is the exhibition of power in the system, when three hundred years after the Reformation, such an assemblage comes together at the invitation of the so-called Head of the Church, representatives from the civilized world, and not least significant, from our own country. To those who believe this theory of interpretation, how gigantic must "the mystery of iniquity" appear, and how consolatory the thought, that the era of its full revelation, will be that of its destruction! But even on this interpretation, the end is not yet, possibly "*not by and by.*" Luke xxi. 9.

There are, however, grave difficulties attending this interpretation. Allowing that Antichrist as described by St. John, and "the man of sin" by St. Paul, are but different aspects of the same object, it is hard to find any ground of attributing the inspired characteristics of antichrist to the Papacy. "He is antichrist that denieth the Father and the Son." "Every spirit that confesseth not that Jesus Christ is come in the flesh," or Jesus Christ come in the flesh, "is not of God, and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world." Whatever else may be rightly attributed to the Papal scheme, it cannot be said that it has these marks of antichrist. If there is one thing that distinguishes the Romish Church, it is the uniform and constant upholding of the great doctrine of the Incarnation, "confessing Jesus Christ come in the flesh."

While, therefore, we may allow that the perversions of Christianity, in this scheme, have resulted, as the corruptions of the Jewish Church and the sad interruption of the progress of the Reformation, from the workings of this mysterious and mighty power, we are constrained to look for its full develop-

ment and last revelation, as yet future. It has worked, and doth work, and will work. While God intended, that during the cycles of time, "His manifold wisdom should be gradually known to principalities and powers in heavenly places," He seems to have intended, also, that ample scope and verge, should be given to "spiritual wickednesses in high places, the rulers of the darkness of this æon," to manifest themselves and put forth all their resources, before their final overthrow.

It is plain from the tenor of Paul's 2d Epistle to the Thesalonians, that the believers of that day expected the speedy advent of the Lord Jesus and the end of the world. It was to correct this misapprehension and to prepare them and us for the long delay, that the Apostle was inspired to write the Epistle. The same misapprehension, it is well known, has existed at different periods since. The same may be said of the "mystery of iniquity." Good men have seen and identified all the inspired features of the portrait, in their day, and confidently expected its destruction. Staunch old Martin Luther no more doubted that the Pope was "the man of sin" and "antichrist," than he doubted the personality of the Evil one, and he seems to have expected that the Reformation would be the instrument of his destruction, as really as he expected the final triumph of the Son of God. So, the enthusiastic apostles of liberty and equality, at the era of the French Revolution, expected the end of all despotisms, and the speedy recognition and universal enjoyment of "the rights of man," as the result of that mighty earthquake. But the Reformation has existed for centuries, and there is yet no destruction, and the earthquakes of revolution have shaken the civilized world, and its political and social millennium is yet to come.

The last book of the sacred Canon seems to have been constructed with a view of guarding God's people against such hasty conclusions, in regard to "the mystery of God." It is not so much designed to enable us to prophesy of "the times and seasons," as to assure us of the certain final triumph of the Lord and His Christ, "which in His times He will show" and make manifest, and to encourage "the faith and patience of

the saints," in the whole intervening period. While it has served this purpose with humble believers, who have stood in their lot and toiled or suffered under the influence of "that blessed hope," it is worthy of notice how often and completely it has baffled the expectations of those who have studied it, with another purpose. Possibly the Church now, needs the exhortation which the Apostle gave to the Thessalonians, "in reference to the coming of our Lord Jesus Christ," in its application to "the mystery" and the speedy destruction, that we be "not soon shaken in mind or be troubled, as though its full revelation had either actually come or *is at hand*." We may fail in our interpretation of the seals and the trumpets and the vials; we may mistake as to Babylon and the dragon and the beast; we may disarrange the magnificent chart of the Divine purposes and unduly magnify the earthquakes of our own period; we may misapprehend as to how soon the last development of this mystery, may take place; but of one thing we are assured, that is, its final overthrow, "in the times before appointed;" of this we are not allowed to doubt. It is settled by the testimony of Revelation. When "the mystery of God is finished," "the mystery of iniquity," also will cease. Thus much is certain: but what new combinations may be formed hereafter, and what elements may enter into the final Revelation, no one can know or ought positively to assert. It would seem, that one feature that will characterize this period, will be great plausibility in the forms of opposition assumed. In this view there is something fearful in the Saviour's expression, "So as to deceive (if it were possible) the very elect." The plain inference is, that none but those who are genuine believers having principled piety, can escape from the delusive power exerted by the final advocates of error. This plausibility or "deceivableness," may be derived from still more wonderful penetration into the laws and mysteries of nature and control of its hidden agencies, used in support of opposition to the Kingdom of God, indicated by "signs and by wonders."

It would seem, too, that at the full revelation of this mystery, "that wicked," there will be a more direct and personal

agency of the great author of evil, "Evil one," "whose coming" or advent, which the Apostle makes synonymous with his revelation or full manifestation, "is after the working or energy of Satan." There seems to be here, the conception of more direct personal agency; the presence of the leader of the hosts of darkness himself in the final scene. Just as in the delineation in the apocalypse of the final conflict, "the battle of that great day of God Almighty," we have one on a White Horse, followed by the armies of Heaven, appearing as the Personal Leader, so when "the spirit of devils, working miracles," has gone forth unto "the kings of the earth," the powers of evil, to gather them to this battle, which is to be decisive, his marshalled hosts may be headed by himself. This would only be an illustration on a mightier scale, of what often occurs in the campaigns of mortals and the "decisive battles of the world." What are the mightiest battles of earth where the fate of Empires was decided, with "confused noise of the warrior and garments rolled in blood," in comparison with this, where "spiritual wickednesses in high places and the rulers of the darkness of this world," after repeated assaults and partial overthrows, shall make their last combined assault under the direction of the prince of darkness against "the King of kings, and Lord of lords." "The mystery of iniquity," fully revealed; meeting "the mystery of godliness," to be "destroyed by the breath of His mouth" and His glorious epiphany.

"This glorious epiphany" of the Lord, whenever it occurs, is always in holy Scripture, marked with the features of visibility and personality, and though we must not unduly press the words of the Apostle yet "the man of sin" and "that wicked," naturally convey something analogous in the parallel revelation of "the mystery of iniquity." If the grand object of the spirit of evil has ever been to counterfeit and caricature "the mystery of godliness," for the purposes of delusion and perversion, who can tell how successfully, after all his practice, he may assume this appearance in his final strategy? If his servants or agents or "ministers," "false apostles, deceitful workers, transform themselves into apostles of Christ"—under his tuition, to

do his work, as they have ever done heretofore, we cannot doubt that Satan himself, may be "transformed into an angel of light," when the crisis comes with a plausibility unparalleled in the past.

It is an interesting feature in our times, that the affections and energies of the Church are coming more and more to be concentrated in the vital question of the Person of Christ, "The pillar and ground of the truth," the Citadel of Christianity. There is already and probably will be hereafter still more fearfully a parallel concentration of opposition. "The kings of the earth and the rulers" who all along have set themselves against the Lord and His anointed, a personal Jehovah and an incarnate manifestation, seem to be preparing for another combined assault with the watchword, there is no God, but law; no Revelation but the inspiration of genius; no Gospel but culture; no worship but art. Then, too, while the heart of Christendom is more and more tending towards "that blessed hope, the appearing of the glory of the great God, even our Saviour Jesus Christ," the cry of the scoffers waxes louder and louder, as the expression of their lusts or wishes, "Where is the promise of His coming?" The machinery will go on forever, as it has in the past. As it had no author, it needs and will have no interposition. When this arrogancy has reached its acme, there is reason to expect, that on both sides the Conqueror and the crushed one, will be more fully revealed. When that which hinders is taken out of the way, and God allows the enemy and his allies to rally and concentrate their last forces; when the cunning and malice, ever increased and developed by ages, is perfected and one spirit animates all the ranks of opposition and the lines are closed up, "Then shall that wicked be revealed," we know not how, "whom the Lord will consume with the Spirit of His mouth and shall destroy with the brightness of His coming."

It would seem, moreover, that the full and final revelation of the mystery of iniquity in the form of "the man of sin—that wicked, the Son of Perdition," will be characterized by an assumption of all sovereignty, human and Divine—"exalting

himself above all that is called God and worshiped"—"sitting in the temple of God and showing himself to be God." We have already suggested the ground of doubt or difficulty, in regard to the usual application of this to the Papacy. But, what in miniature or shadow, has been verified already in that system, may have a gigantic reality in the future. While we cannot say, that to complete the parallel and caricature of the other great mystery, there will be a personal Incarnation of the Evil one, yet there may be *something*, which in opposition to "the true God and His Son Jesus Christ," a combination of previous atheistic and anti-christian elements, will challenge all their prerogatives! When the world has tired of having no God, but Law, and no worship, but of nature, and cried out for something more tangible, the last form of delusion may be, we do not speak dogmatically, something actualizing this part of the inspired portrait. If not a Person, an actual Incarnation, a Satanic humanity; yet an assumption of the prerogatives of Divinity demanding the reverence and adoration of men, under penalty of Death, in an advent caricaturing that of Christ.

As the previous doctrine of the second coming assumes more and more definiteness to the faith and hope of believers, when "the time of the end" approaches; when men are eagerly looking for the signs of His advent, and all else is proving vanity, then, especially this form of delusion may be expected. Then, all but the truly spiritual, who control the spirits and judge all things, and yet cannot be deceived by plausibilities, or lying wonders, will be carried away to be destroyed with these Deceivers, and

"Who shall live, when God doth this?"

ART. VII. DOGMATIC THEOLOGY.

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DOGMATIC Theology being directly related to Christian consciousness and Christian thinking as obtaining in the bosom of the Church catholic, is to be distinguished, on the one hand, from the general science of Theology, and on the other from the particular science of biblical Theology.

Theology is not necessarily the science of God as revealed in the person and work of Christ. Whilst supernatural revelation certainly conditions that scientific knowledge of God which as to substance and form is true in the full sense of the term, and fully satisfies the profoundest needs of the human reason, yet so far from definitely circumscribing all true knowledge of God by its own law and confining it within the sphere of the new creation, revelation proceeds on the assumption that, notwithstanding the fall and its far-reaching consequences, there is still at hand in the spirit of corrupt humanity both an intuition and a cognition of God, that, as to essence, is true and valid. That God is, that men must acknowledge and worship Him, that mankind is in a state of misery and needs propitiation and deliverance, that there is a state of existence beyond the grave, that hereafter the souls of men will be happy or miserable, and many other truths projected by the human spirit yearning after the favor and fellowship of God, are intuitive beliefs that have in every age prevailed among all the civilized, and almost without exception also among all the barbarous and even savage nations of the world. These ideas being intuitive and necessary, and therefore an integral element of human consciousness, they direct and give character to thought and reflection. They operate as an internal plastic force. Among all nations, civilized and barbarous, there have conse-

quently been forms of faith concerning the Divine and divine activities, or myths; myths covering the whole sphere and all the relations of human life.

And among all civilized nations there has been profound reflection and logical thinking, or philosophy; that is to say, a continuous effort of the reason to penetrate the truth underlying the common faith, and develop this truth systematically. Of these scientific efforts, the deepest principle as well as the ultimate aim has ever been the idea of the Divine. It is the principle. The intuition of the Divine originates, informs, and sustains these efforts of thought. This idea is also the ultimate aim. To determine what the Divine is, and what is its relation to nature and man, to matter and spirit, has been the end towards which these herculean struggles look. In all ages this has been the great problem of human thinking, the solution of which has been felt to be emphatically *wisdom*, *σοφία*; whilst a lively interest in this solution and devotion to it, has also been regarded as the noblest endowment and the noblest endeavor of the human soul. Philosophy, accordingly, is the theology of the psychic man. It is the tendency and endeavor of the natural reason, laboring in the light of its own intuitions and according to its own laws, to know God.

Philosophy has indeed rendered much service to Christian Theology; but this service is formal rather than substantial. It has determined the processes, conditions and necessary forms of thought, but it has failed to attain to the possession of the objective contents of the truth, without which neither the reflecting nor the unreflecting mind of man can be satisfied.

Impelled by the force of the intuitive idea of God and of the relation of God to man, the human reason under the light and influence of the Gospel has ever been putting forth a similar effort.

As men must think and reflect, so they must think of themselves and the world in the relation which they sustain to their common ground. Whatever may be the conception of this ground, or by whatever term the conception may be expressed, this ground is God, or that which, in idea, takes the place of God; so that all the philosophical systems that originate and

contend for dominion where the Christian Church has been established, are at bottom theological speculation; an effort of man to grasp the nature and relations of God in the light and strength of his own reason. Opposite and contradictory as these systems may be, they are an earnest effort to determine the Divine in the sphere of thinking; an effort to determine what God is, and what He is not; whether He may be known or not known; whether He and the world are distinct, or one and the same; if distinct, whether He is separated from it, and rules over it externally, or whether He is present in it, and rules it by working in its laws and relations; if one and the same, whether matter is eternal or an emanation from the Divine Being. These and similar inquiries are all related to the idea of God. This idea is their fundamental principle. Were there no such intuitive idea, there would be no such inquiries; no hypothesis concerning a First Cause, or the great Architect, or an original principle; no question respecting creation or emanation, or the absolute and infinite, or mind and matter, or right and wrong, or Fate and Providence. In spite of itself every system of metaphysical thinking, whether negative or positive, whether atheistic or theistic, must derive its spirit and character from the relation which it bears to God.

It matters not what view we may take of Philosophy, we are shut up to the same judgment. Philosophy, in as far as it is what it claims to be, is only natural theology; either macrocosmic or microcosmic. The one goes outward and explores the great exterior world, the non-ego, in search of the ultimate reason or ground of things, and endeavors to determine and classify all known physical forces and phenomena in relation to this ultimate ground, law, force, principle or logos. The other goes inward and explores the little but more wonderful, interior world, the Ego, in search of the same original ground or principle, and, determined by a necessary intuition or an arbitrary hypothesis which is developed in the light of consciousness, endeavors to organize into system all metaphysical laws and forces and phenomena in their relation to the absolute Ego. No scientific inquiry into the physical world, nor any metaphysical

speculation, can ignore the Absolute. On the contrary it is just the intuition of the Absolute that originates and perpetuates philosophical thinking. It is the same problem that confronts both philosophy and dogmatic theology. The one seeks for a solution in the light of nature and of reason, or of the old fallen creation, the other in the light of revelation and faith, or of the new creation in Christ.

In the bosom of the Church there may also be scientific knowledge of God, or theological systems, that are not dogmatico-theological, or that cannot be regarded as dogmatic theology. A theological system may be based on a principle that is no more than an hypothesis of Christian thought. The logical development of the hypothesis may take up into itself all the elements of Christianity as given in the sacred Scriptures; but the position, relation, and force of these elements, as well as of the general tone and scope of the system, are determined by the hypothesis; not by the plastic force of a central idea that answers properly to the demand of the one faith of the Church. The objective, concrete order of divine revelation from the promise given concerning the seed of the woman to the final consummation of all things at the end of the world, though including two dispensations, is nevertheless but one; and it is one and can be one only in virtue of one general truth, which stands related to all the parts and relations of the objective order as a seed stands related to a tree, or as the one life of the human body stands related to its growth, the activity of its members, and all the phenomena of its mysterious constitution. That theological science may be valid, this one general truth as objectively it stands related to the supernatural order of revelation, must also subjectively as a principle of thought stand related to a theological system, determining the entire character of the system and all the parts. It must be the formative idea of the science, and determine the peculiar views which are wrought into it of all the subordinate facts of revelation.

Whilst we know very well, and in what we say do not mean to imply anything to the contrary, that no system of Dogmatic Theology has yet been wrought out that thus, in the sphere of

thought, is the perfect counterpart of the objective order of revelation, as face answers to face in a mirror; yet the fact of such acknowledged imperfection does not forbid us to say that any theological system, ignoring the organic unity of revelation and the all-controlling plastic force of one objective general truth, is radically defective; whether it starts in a pure hypothesis of the human reason, or in any subordinate fact of revelation. It may contain a large amount of truth and even incorporate a view that is measurably correct of all the parts of Christianity, yet as it does not acknowledge the authority of the historical development of dogmas in the consciousness of the Church, and does not aim at being a legitimate result of all Christian thinking as well as of true progress in scientific knowledge, such a system, while it is indeed theology, a scientific apprehension and reproduction of revealed truth, may not only but must also be distinguished from the theology which stands internally connected with the historic consciousness of the Church.

It is proper also to distinguish Dogmatic from Biblical theology. Biblical theology, using the terms in a restricted sense, aims at reproducing scientifically the consciousness of the Church in the beginning, or rather the religious consciousness of those who wrote the sacred Scriptures; and may therefore be divided into Old Testament and New Testament theology. At first view, it would seem, that no other theology is needful; but that simply to perpetuate, without adulteration, without adding to it or taking away from it, the form of apprehension which obtains concerning the economy of grace in the written word of God, particularly that concerning the person and work of Christ which is given in the New Testament, would suffice to meet all the needs of theological science in every period of the history of the Church. But such a view is superficial and unnatural.

So soon as we admit that the Church is an organic constitution, and as such perpetuates her existence in a way that is truly historical; and that history is a process of development embracing all the elements, forces and relations of human life;

an intelligent and reflecting mind can scarcely fail to see that the form of apprehension of the facts of revelation as this obtained in the germinal beginning of the Church, were a pure tradition even deemed desirable or sufficient, cannot in the nature of the case be handed down externally and mechanically, like a precious diamond, from age to age through the successive epochs of the world's life; and then stand in the consciousness of the Church of the nineteenth century, just as it stood in the consciousness of the Apostles and of the Apostolic Church. The notion of such pure tradition contradicts the law of the Christian life. The original form of apprehension can indeed never be superseded or supplemented, as if the sacred Scriptures considered in their original relation were either defective or contained any errors; but the original form lives in the Church as the force of an inviolable law determining the distinctive elements and the distinctive character of dogmatic theology in every age of the Church, somewhat as the type of an oak embosomed in the acorn lives on with determinative force in every stage and at every period of the growth of the tree.* The history of the Church clearly demonstrates that the original form of truth was, in accordance with the necessary demands of thought, taken up into the sphere of conscious reflection, digested, rewrought, and reproduced in a new form; the original form, though fundamental and possessing exclusively normative force for all Christian thinking, never having, taken as it is and by itself, been adequate to the varying needs of theological science. Thus has arisen the dogma, and dogmatic theology.

Dogmatic theology is the science of God revealed in Christ, that, recognizing the uninterrupted living process of thought going on in the mind of the Church from the beginning down to

* "Diejenigen, welche die Dogmatik überhaupt auf die *biblische* Dogmatik beschränken und die *kirchliche* Dogmatik ignoriren, haben dann freilich recht, die Dogmengeschichte als Anhang zu fassen. Uns aber ist die *biblische* Dogmatik nur der *Grundstein* des Gebäudes, dessen *weitere Baugeschichte* die Dogmengeschichte enthüllt, und in dessen *Ausbau* die eigentliche Dogmatik (als Wissenschaft) noch immer begriffen ist."—*Dogmengeschichte von Hagenbach.*

the present time, aims at reproducing the objective contents of faith in a form that is, on the one hand, the legitimate result of all previous achievements in the field of Christian thinking, and on the other, the product of free reflection, both upon this living process, and particularly upon the original form of truth as perpetuated in the sacred Scriptures; or we may say, in other words, it is the result of the development of the consciousness of the Church as modified by the free activity and original investigations of the present age.

The dogma accordingly, is not the revealed or scriptural form of truth. The Scriptures are the original form in which chosen men, inspired and guided by the Holy Ghost, recorded the facts of supernatural revelation, and wrought out, under this Divine tuition, the primal apprehension of these facts; a form, however, which is as really the result of the free action of their own minds as of the action of the Spirit, or the production of man as truly as the communication of God. For this reason they are unique, not only in character but also in point of authority. Hence they are now, as they have been since the apostolic period, the ultimate test of theological science. But the Bible itself is not scientific. It does not teach the truth scientifically; it contains no dogma, using the word in the theological sense. Were the Bible such a work and were its teachings dogmatic, it would cease to be unique. It would cease to possess normal authority for all periods in the history of the Church, and would sink to the level of the best productions of uninspired Christian thinking. The Apostles Paul, Peter and John would stand among the teachers of the Church like Ambrose and Augustine, or Luther and Calvin, or like Plato and Aristotle among pagan philosophers. Their position would cease to be distinct and different in kind; and their authority, at best, would only be superior to that of the greatest theologians.

Nor is the dogma the simple consciousness of the contents of faith. True faith involves necessarily a measure of true knowledge. The individual Christian knows that he believes, and knows what he believes. So also the Church as a whole.

There is a general as well as an individual consciousness of the Faith mediated by the Holy Ghost. But this immediate consciousness is only the soil from which the dogma springs, and in whose genial bosom it lives and grows.

Nor is the dogma the idea as wrought out by the logical reflection of the single theologian. The thinking of the individual is both important and necessary; but the conclusion to which he comes does not as such have authoritative force for science. His view of truth contains an element which we do not find in immediate consciousness, whether particular or general, inasmuch as it is mediated by thought, and so far forth cannot properly be ignored. But it has force for the legitimate development of theological science only in as far as the intuitive perception of the Christian consciousness of the Church-Catholic recognizes in it a valid expression of its own contents.

Nor yet is the dogma a view of the truth which characterizes a school or a community of earnest thinkers in the bosom of the Church animated by a distinct tendency of the Christian life. The distinct tendency may be valid, and the school a necessary factor of the process of dogmatic development. It may also be, as it commonly is, much more important and significant than the sporadic efforts of single individuals; for a school is itself to be regarded as the response which a Christian consciousness more general than that of individuals, gives to a mode of apprehending Christian truth. The tendency of a school is of still greater force, when it is not something new and original, begotten as it were independently in one man's mind, but connects itself with an idea or element of the Christian life, running back through previous ages, and manifesting itself clearly in every period of the history of the Church. Yet the views of a school do not as such rise to the position, nor do they possess the authority of a dogma.

All these, however, are valid elemental forces. The Christian consciousness begotten of faith in Christ, imperfect and faint it may be, is yet a mirror of the objective mysteries of the Gospel; and contains the material of thought. The Church knows by faith, and thinks on what she knows. Individual

members cannot but think; and this thinking is the effort of the new-born reason, to grasp what by faith is felt and known to be true, and give it form and order according to the laws of thought. A profound individual thinker meets a felt want; and shedding the light of Christian thought upon others, draws them forth from the common body into communion with himself. There comes thus into existence a school. A school is the thought-union of individuals. Prompted by a common want, and bound together by the force of a common tendency, they are engaged in a common scientific work. Such union of congenial minds is the condition of strength and progress in scientific knowledge. The end of thinking can scarcely be reached without it; at least, it never has been. As human life organizes itself into family and State, and Christian life into Church, so does every new phase of vigorous thought organize itself into community; and as an organic whole is always more complete, richer, and more productive than a single part can be, so does a thought community, as well in as outside of the Church, contribute much more to the legitimate progress and wealth of scientific knowledge than one individual.

There seems to be a law at work, a law in the mystery of the life of the Church as a whole, that renders necessary in order to the production and perfection of Christian dogma, a multiform process in which childlike faith, consciousness, individual thinking, and the rich fulness of community thought, are all spontaneous, determinative forces, interpenetrating each other organically as complemental elements of one movement, a movement that amid all the conflicts and contradictions that hinder its progress, looks nevertheless steadily towards attaining a form of apprehension which will on the one hand better satisfy the normal demands of the human reason, and on the other answer more perfectly both to the general consciousness of the one true Faith and to the original form of teaching given in the Sacred Scriptures, than the past or present scientific views of the Church concerning the objective facts of revelation.

In order to rise to the position and acquire the authority of

dogma, the result of thinking on the contents of faith must authenticate itself as valid to the Christian consciousness of the Church, and must be sustained, either directly or indirectly, by a decision of the Church given through the medium of a Council or Synod, or by some formal act which is tantamount to such decision. The doctrinal conception satisfies a felt want of the Christian mind, and approves itself to that intuitive sense of the truth which belongs essentially to the life of faith. Corresponding thus to the prevailing consciousness of the Church, and receiving her sanction in some positive form, the doctrinal conception ceases to be merely the private speculation of one profound thinker or to be the prevailing view only of a school; but rising from the sphere of the particular into the sphere of the general, it becomes the accepted form in which the objective Christian truth lives in the mind of the Church as a whole. It becomes the form in which the Church herself holds and teaches the truth which she possesses by faith, and confesses in her Creed. The result of Christian thinking having attained to this position, it is no longer a mere thought or opinion, but is a *dogma*.

A view or statement of a fact of revelation is the product of a subjective process of thought, and as such possesses no authority; but when this view becomes dogma, when affirmed and acknowledged by an act of the Church as a correct apprehension of revelation, then it passes into the sphere and acquires the character of what is objective. A dogma carries in itself, for the time being at least, the authoritative force of the objective fact. Indeed, it is the objective fact itself reproduced by Christian thinking, and set above individuals and schools as being the truth. Hence a dogma regulates the subsequent thinking, binds the teaching, and moulds even the life of the Church.

The authority of a dogma depending upon the direct authentication of itself to the general consciousness of the life of faith, this authority must vary both in degree and extent with the breadth of the Christian consciousness that has responded intuitively to the doctrinal conception, and continues to respond to it. A dogma, like that of the Incarnation, which

has lived in the Church from the rise of theological science, through every period of her history, and now characterizes every organized form of the Church Catholic, possesses a degree of authority which is equivalent to an article of the Apostles' Creed; and by it every minister of the Gospel and every professor of Theology must regulate his teaching, who would not be accounted heretical; whilst others, such as the Immaculate Conception, promulgated by Pope Pius IX, and the Limited Atonement defined by the Westminster Assembly, being of recent origin, and acknowledged only, each one, by a particular branch of the Church, can possess but a comparatively limited authority, and that only for the particular communion in which the dogma obtains. Yet every dogma, even if rejected by a large part or by the greater portion of the Church, is entitled to respectful consideration, and enters as a modifying force into the general movement of Christian thought.

Christian thought being a continuous process in the life of the Church, any given result, though raised to the position of dogma, can not be regarded as an absolute, but only as a *relative* conclusion. No dogma is a finished production that is to be handed down mechanically from period to period, and received blindly or unthinkingly by those who come after in the course of history. Indeed, such external tradition could not prevail were it even determined upon in a formal manner. The law of human thought forbids it peremptorily. The organic process of thought involves the necessity of growth or such continuous variation and change as belongs to the nature of human life. Even the dogma of the Incarnation cannot be handed down, in this outward way, as it stood in the consciousness of the Church from the beginning. Whilst as to its essence the same throughout all time as affirmed in the Nicene and Athanasian Creeds, it nevertheless has always been subject to variations, and will be hereafter. Thought in the effort to reproduce and make truth its own; presses on, as by a spontaneous impulse, towards a more complete and satisfactory statement of this fundamental mystery. New questions, new issues, new relations, arise in every age, in the sphere of mind, to

which the statement of the mystery must be adjusted; or rather, new wants, practical and scientific, are generated distinguishing a subsequent from a former age, wants which are not and cannot be satisfied by a form of statement demanded by a past stage of history, but which require a new statement and a further development of the dogma, a development that on the one hand will retain the substance of the whole previous process, and on the other reproduce the substance in a form that will relate the Word made flesh, in idea, more thoroughly and consistently to all other facts of revelation, all spheres of life, and to all sciences lying outside of the specific domain of Theology. Hence there is in the bosom of the Church a history of this fundamental dogma as of all subordinate ones.

In regard to subordinate dogmas the variation is still greater. Some rule during an entire age, then are gradually undermined by more thorough investigation, and finally superseded altogether, or live on only as a modifying element in a subsequent, more complete form of apprehension. The first accepted theory of the atonement, as taught by Irenæus and others, that the death of Christ was a price paid to the Devil in order to ransom man from the bondage in which the power of the Devil held him in consequence of the fall, is now obsolete; whilst the idea of satisfaction to the divine law, demanded by the justice and honor of God, as reasoned out logically by Anselm, and subsequently modified and matured by the Reformers, was then unknown.

Though the necessity of faith in order to salvation was affirmed and realized from the beginning, yet the doctrine of justification by faith in Jesus Christ without the works of the law, as taught in the Confessions of the Reformed and Lutheran Churches, and developed from a somewhat one-sided study of the Epistles of St. Paul, particularly those to the Romans and Galatians, was the distinguishing dogmatic achievement of the Reformation period, and constitutes both the principle of Protestantism and an epoch in theological science in general.

These examples of the development of dogmas may serve as a passing illustration of what we mean by saying that any par-

ticular result of Christian thinking, affirmed to be truth by an act of the Church, and thus invested with the authority of dogma, is only a relative conclusion. It stands for the time then being, but cannot stand forever. It cannot be regarded as the ultimate solution of a question, or as a scientific reproduction of an objective fact of revelation which can satisfy the ever-active and ever-growing thought of the Church in all time to come. It can satisfy only at a particular stage or during a particular period of history. So long as freely responded to and sustained by the general Christian consciousness, the dogma holds sway in and over Christian reflection, and governs the teaching of the individual authoritatively. But whenever history approaches another epoch, whether brought about by a false reassertion of the human or subjective element as in the beginning of the seventeenth century, or by the quickening of faith in the divine or objective as in the beginning of the eighteenth, then thought becomes restive in its subjection to the traditional dogma, and, whether for good or for evil, its authority begins to wane, and a diverging tendency begins to manifest itself.

There is then a peculiar commingling of contrary ethical forces. The dogma, though feeling its hold on theological confidence to be relaxing, yet seeks to retain its hold, partly from a sense of right, but partly also from the simple love of existence and impatience of contradiction, whilst thought refusing to be governed by external authority, without however intending to be lawless, and affirming freedom to be the birth-right of the Christian no less than of the natural reason, proceeds with a measure of independence of authority to inquire anew into the nature of the contents of the Apostolic Faith.

Underlying the ethical conflict, and ruling in the midst of seeming confusion, is the law of Church life, which, whilst it first and always demands implicit faith as the condition of legitimate ratiocination, also and at the same time stimulates and nourishes free-thought. The new life believes. It believes like a little child. But it must also think. It must think on what it believes as becomes a man; for Christianity is as really and

intensely human as it is gloriously divine. Through the silent and omnific influence of this mysterious law, the dogma is, in a certain sense, transcended. Though struggling to maintain the exercise of authority over freedom of thought, yet the dogma, no longer heartily sustained by the sentiment of allegiance, sooner or later finds itself to be king without a kingdom. The swelling tide of life cannot be checked by the metes and bounds set by authority. Free thought maintains its birth-right in the conflict, and achieves the victory. So it has been in the past; so it will be in the future. Born of free thought, and enthroned by it, the dogma must also succumb to the progress of free thought.

But whilst the dogma ceases to be king, the throne is not overturned. Nor is the dynasty abolished. Whilst the king loses his crown, the crown is not destroyed, but transmitted to another in the line of the blood royal.

The product of scientific Christian thinking invested with authority, the dogma not only stands for a time as the truth in the consciousness of the Church, and exercises a controlling influence on teaching, but it enters also as a factor into the very process of thought, which, in its progress, dethrones the dogma; a process that ever continues to be active and growing. The process may at times be suspended, or in a dormant state, like a man prostrated by sickness, or like a tree in the season of winter; but it does not die like a man or a tree. The thinking of the Church, like the life of the Church herself, does not at any period begin *de novo*. The Church has but one birth; so has dogmatic thinking but one beginning. If suspended or dormant, the new beginning of thought is the reawaking of what has been and even then is. The process resumes itself; determined by the immediately antecedent stage and through it by all the antecedent stages of development; just as a tree in the spring of the year resumes its growth. The dogma accordingly still lives, though the period of thought which gave it birth seems to be dead, and its authority as dogma may no longer be acknowledged. It lives not formally as dogma, but as a necessary element of another stage of dogmatic science.

Even when its authority is waning, or when a prevailing method of thought which affects the accepted view of all the facts of revelation is about to be superseded, the substance of the dogma enters even in the act of waning as a plastic force into the organic movement, and conditions the ensuing result. The superseded dogma stands related to that form of apprehension which follows after as a particular stage of life of an individual stands related to his subsequent history.

The present status of any dogma is therefore to be regarded as the product of the entire process of Christian thinking that has been going on from the beginning of theological science. No achievement of any period is without value, no matter how long ago its formal authority was superseded; for it is one of the manifold ethical forces which condition theological science as it now stands.

What we have said of the birth and growth of the dogma, is valid not only as regards some one particular dogma, but as regards all of them. No one is an isolated conception, or an isolated product. Each one is directly related to the *general* Christian consciousness, and also internally connected with *all* dogmas; for the historical process which modifies and advances any one dogma, is only part of a much broader movement that comprehends the Christian life and Christian thinking as a whole. It is the life of the one Holy Catholic Church that develops itself; not only the life of single members, or of a school, or of one period. So it is the scientific thinking of the Church concerning the whole compass of her Apostolic Faith, that ever stimulated and nourished by her undying life is continually aiming at and struggling to attain to a better conception of the whole sphere of objective truth.

Every dogmatic conception being thus a member of a general movement, and subject to the law of development and change in the sphere of thought, it follows that dogmatic theology, or the science of dogmas, can itself not be a finished and fixed system of truth. So long as Christian thinking is not simply reflection on past achievements, not simply an effort to preserve these achievements sacredly, and hand them down to posterity, as one

may keep a precious jewel, but a living, vigorous and productive power in the Church, no system of dogmatic science can be finished and complete, and in consequence can not possess an unchangeably fixed character.

When Christian thought ceases to *live*, then all progress in the apprehension of revelation will be at an end, and a system of dogmatics may be wrought out in finished form. Then dogmatic science will have nothing to do but chew the cud, and teach others how to perform the same operation.

But as long as the life of the Church is indeed a *life*, and Christian thinking is true to its own vocation, the science of dogmatic theology, whilst it may never waver in yielding implicit obedience to the Apostolic Faith, can not be limited and governed by the modes and forms of thought prevailing in any previous age, but obeying the laws of its own history must seek to break away from all false limitation and restraint of the past, and press forward with freedom to a clearer, truer, and more satisfactory conception of the holy mysteries of the Faith. The science must be progressive and productive, no less than conservative and reproductive.

This general view of the nature and history of dogma and of dogmatic theology, involves a number of points which possess scientific and practical importance and invite further consideration. Some of these points we will notice by way of conclusion.

1. The origin and continuous growth of dogmas is an *objective* process. It obtains as a dynamic force in the life of the Church. The Church being a divine-human constitution in the world, no less real than the natural constitution of humanity, her life comprehends this dynamic force as a necessary part of its own idea; just as the natural life of mankind being rational and religious as well as physical, develops, in virtue of its being, conscious thinking, moral activity and moral feeling, and therefore also methods of thought or systems of philosophy, forms of religious worship, and civil government. Government, for example, does not originate in the will of an individual or of a community; but in the spontaneous action of human life;

and the relation between life and spontaneous expression is so inward and close that we cannot conceive of the one without the idea of the other. Whilst the form of government may depend on conscious determination and become what men make it, yet the necessity and general nature of government are not what men make them. The general nature is wholly objective. It is antecedent to and independent of conscious reflection, and lies in the social constitution of man as determined by the divine act of creation.

Neither does the will of an individual Christian or of a theological school make the necessity and law of Christian thinking. It is not conscious will that originates and sustains the continuous process in the life of the church by which dogma is developed. The opposite is nearer the truth. The general life of the Church conditions Christian consciousness, incites thought, and both informs and enforces dogmatic activity. Whether we will it or not, the movement is in progress. Even those who, opposing the idea of dogmatic development, are resolved to hold firmly the doctrinal views of a past age and hand them down unchanged to posterity, are themselves apprehended by the all-embracing power of the general law of thought-life, and constrained to hold views, be it consciously or not, which the age they endeavor to perpetuate could not and did not recognize as valid.

2. The process of dogmatic development being objective and continuous, no Confession of Faith or Formulary of Christian Doctrine can perpetuate itself forever. A confession is the exponent of the status of the theological and religious life of the age in which it was conceived and born; and is related to the Church of the past and to the Church of the future as that age itself is related to preceding and succeeding ages in the history of the Church. It possesses the truth, validity and vigor of its parentage, or of the life of the stock which produced it; no more, no less. Whilst the age lives the Confession lives. When the age dies the Confession dies; and when the age revives the Confession revives.

This law reveals itself in every period of history. Whilst the

theological life of the sixteenth century was predominant, the Heidelberg Catechism was honored, loved, and taught in the Reformed Churches of Germany, the Netherlands, and other countries. When Rationalism came to prevail and mastered the ruling mind, the general sense of what was conceived to be religious truth, unable any longer to endure this rich and mature production of the Reformation, set it aside and brought in other Catechisms that reflected the rationalistic attitude of the time. But so soon as the reaction set in, and the revival of a sounder faith led to a reassertion and reproduction of the doctrinal conceptions of the sixteenth century, these intruders were cast out as being no longer competent to satisfy the wants of the Church, and the Heidelberg Catechism was recalled and reinaugurated as the authoritative teacher of Christian truth.

Like changes, under similar circumstances, await posterity. If in the mysterious dispensations of Providence, it should please God to permit a similar decadence of theological life to afflict the Church, dishonor will again be put upon the Catechism, and it will have to give place to some new Confession that will be untrue to the Catholic Faith. Or should the progress of legitimate development of theological and religious life really carry the general mind of the Church forward to a better status than that of the sixteenth century, particularly if it should include a resolution of the Lutheran antithesis in the form of a new synthesis wrought out organically, then this general mind will demand and obtain expression in a production that, whilst conserving the genius of the Reformed Church, will yet be the exponent and witness of a higher stage of faith and knowledge.

3. The law of continuous dogmatic development denies the possibility of a *finished* system of truth ; but it does not, therefore, exclude system.

Dogmatic Theology implies unity and logical order, in the nature of the case, also relative completeness. It begins in a principle, or in the idea of the fundamental fact and the essential nature of Christianity, then holds this principle firmly and consistently in the effort to apprehend correctly every part of supernatural revelation in its objective relations, and seeks thus

to reproduce the whole compass of the Faith in the form of an organic whole. Whilst this necessarily implies order and system, the science of dogmatics cannot be limited and bound mechanically by the outward form. The life of thought is deeper, richer, stronger than the form of thought. Christian thought produces the dogmatic form. What it produces, thought can and will also in due time transcend.* Like a tree, science, if alive, will outgrow its own form.

Nor is it necessary in order to its validity, that the science be able at all times to form a satisfying conception of all the parts of objective truth. Thought may be fresh and vigorous, true to all past achievements on the field of dogmatics and in the line of legitimate progress, yet, and for this reason, be unprepared at once to solve all the difficulties that encounter the movement. Analogous cases appear on every hand in the sphere of natural and ethical science.

4. There is ever a broad distinction to be made between Dogmatic Theology and the essential nature of Christianity or supernatural revelation. Christianity is not subject to any variation or change but that which is involved in the idea of the new creation as being an objective historical movement, which, fulfilling the Mosaic economy, begins with the Incarnation and passing through successive stages completes itself in the Second Advent. What it is in itself, is accordingly the same in every age of the world.

Dogmatic science, on the one hand, is a necessary element of the life of the Church. The Church being the organized form of the new creation in the fallen order of the world and thus a part of the new creation, is not, like her Head in the

* The students of the Theological Seminary of the Reformed Presbyterian Church, as reported in the New York Observer, June 9th, 1870, sent a petition to the Synod of that Church, convened in New York on the 25th of May, praying for the removal of *Turretin* as a text book in favor of some more modern work; but after a warm discussion, the Synod decided to retain *Turretin*, as if an author of subordinate character, who wrote about two and a half centuries ago, could meet the present exigencies of dogmatic science, or as if the Institution were not competent or could not be trusted to do more than chew a cud.

Turretin is dead; and the resurrection in suspense.

state of glory, perfect, but is, somewhat like Himself whilst in the flesh, in process of realizing the end of her birth and mission; and therefore, under the sanctifying power of the ever-present Spirit, she moves through conflict and change from one degree of divine knowledge to another, in the full assurance that, though now seeing only through a glass darkly, at His second coming, having then attained to perfect deliverance from the perverting influence of sin, she shall see face to face, and know even as also she is known.

RECENT PUBLICATIONS.

THE HISTORY OF ROME. *By Theodor Mommsen. Translated with the Author's Sanction and Additions, by the Rev. William P. Dickson, D. D., Regius Professor of Biblical Criticism in the University of Glasgow; late Classical Examiner in the University of St. Andrews. With a Preface by Dr. Leonhard Schmitz. New Edition, in four volumes. Vol. III. New York: Charles Scribner & Company, 654 Broadway, 1870.*

The literary public will welcome the third volume of this truly great history of Rome. Since the days of Niebuhr, no work on Roman History has appeared, equal to this of Dr. Mommsen. It is designed, not so much for the professional scholar, as for intelligent readers of all classes. This volume, like the others, closes with valuable chapters on Religion and Education, on Literature and Art, as they existed during the period which the volume covers. The price of the work is \$2 00 a volume.

WONDERS OF ARCHITECTURE. *Translated from the French of M. Lefèvre; to which is added a Chapter on English Architecture. By R. Donald. New York: Charles Scribner & Company, 654 Broadway, 1870.*

A neat 12mo. volume of 264 pages, finely illustrated, giving a connected and comprehensive sketch of the chief architectural achievements of ancient and modern times. It forms one of the Illustrated Library of Wonders, and possesses all the interest of the others that have come into our hands. We commend this Library especially for families, to be put into the hands of the young. Before they are prepared to read works which tax the thinking powers, they seek for lighter reading. Often their taste is corrupted and mind weak-

ened, by betaking themselves to novels, often without discrimination. These volumes will interest and instruct, and cultivate in them a taste for books of a proper character.

LIFTING THE VEIL. "*Which veil is done away in Christ,*" 2 Cor. iii. 14. New York: Charles Scribner & Company, 654 Broadway, 1870.

Pious reading this little book furnishes. It consists of a series of conversations between two young ladies, the one of whom had lost by death a lover, the other a husband and child. The subjects treated are, the relation of the departed to those still in the flesh, the nature of heaven, with teachings on submission under trials, and supreme love to Christ, &c. The sentiments generally are such as would, no doubt, be sanctioned by the teachings of the Church. The book, however, is not strengthening in its influence, because it dwells too much on the sombre side of life—and moves too much in the sphere of mere sentiment and feeling.

From the same publishers, we have received Vols. IX. and X. of *Froude's History of England*.

HARBAUGH'S HARFE. *Gedichte in Pennsylvanisch Deutscher Mundart. Von H. Harbaugh, D.D. Herausgegeben von B. Bauman. Reformed Church Publication Board, No. 54 North Sixth street, Philadelphia, 1870. Pp. 117. Price \$1.50.*

We have a letter lying before us, from Bayard Taylor, bearing date, September 27, 1869, in which he says: "I should, furthermore, be greatly obliged, if you can inform me when the poems of the Rev. Mr. Harbaugh were published. I have never yet seen the volume, and have been long wanting to get it."

The Reverend Frederick Waage, formerly a clergyman in the Lutheran Church, but for more than thirty years an "independent" minister, and a man of some classical culture, has again and again inquired, "*Wann kommen dann dem Harbaugh seine Pennsylvanischen Gedichte zum Vorschein?*"

The Editor of the "*Bauern-Freund*"—a German Weekly of many years' standing, in Montgomery county—has been publishing, from time to time, such specimens of the series as fell under his hand, and kept on anxiously to watch for the promised volume that should contain the collection.

The same may be said of the famous "*Reading Adler*," of the Allentown German Papers, and of the Editors of similar sheets, throughout Pennsylvania and other States, even; as well as, of many English minds of more or less culture, who have in anywise been identified or in contact with Pennsylvania German blood—yea, of many men of head and heart, without any taint or knowledge of the so-called "*Pennsylvania Dutch*."

"Harbaugh's Harfe," then, does not take us by surprise. It had

a number of couriers out, preparing its way and creating "great expectations" It is one of those coming events which cast their shadows before—not a dark one, though, in this case. The anxiety of all the author's friends, personal and unknown, will be gratified by the advent of this handsomely bound, chastely printed and happily filled volume of Pennsylvania German Poems.

The Rev. Mr. Brobst, of the Lutheran Church, who is just as proud as we are of our pedigree, says: "*Der Harbaugh hat eine neue Periode gegründet für die Pennsylvanische Deutschen.*" Just so, Brother Brobst, and if that be made one of the *points* in the General Council, we claim the privilege of voting in the affirmative. Surely, Henry Harbaugh had been a pioneer in this direction, and in the department of Pennsylvania German Poetry preeminently so.

Hans Breitmann crops out all over the field of Literature with his South German patois. He still continues to scatter his

"Pungent grains of titillating dust"

to the great delight of many. He too opened the way for that peculiar dialect to come in type. But let any one of sound heart and morals read "*Hans Breitmann's*" poems of mongrel sneering, low vulgarity and laughable bulls, to the full; and then turn to Henry Harbaugh's simple-toned and child-like echoings; to his home-sick wailings, faith-grounded utterings and heaven-longing musings—and he will feel the difference. Lay the two volumes aside of each other, and you have the sublime and the ridiculous together. "*Hans Breitmann*" is not to be compared with Henry Harbaugh. "*Hans*" mocks and is game-making over the faults and failures of the lowly and unfortunate. We feel, in his company, the force of the saying—

Der Spötter Strom reißt viele fort!

He forces a laugh out of you, but one is haunted all through, lest the laughing should turn into mourning. You fear lest there might be a sinning along with the laugh. He is a *Hans-wurst*, and yours is a condescending, supercilious, forced laugh, over which you are more or less ashamed. His jokes are taken from and put into the mouth of the mob. Even in serious and tragic scenes, he is ever low in style. As long as a poet does not intend anything beyond our amusement, we may excuse him, we well know; but always with the *proviso*, that he does never excite our loathing. But *Hans* does this. We never felt any differently edified from reading him, than we do from looking at the capers of a monkey. And his most æsthetic master-piece can do about as much for our emotional nature, as an ordinary grind-organ can.

"Harbaugh's Harfe," on the other hand, is safe reading in every

family. His poems belong to the naive class, too; but on account of their individual truthfulness, natural purity, strict religiosity and unalloyed Christianity, their readers are always the better for reading them. He always tells you something good in a jovial way, it may be, but still most becomingly.

Harbaugh has not only added another book to German literature, but he has actually enriched it, fully as much so as a *Hebel* did. He has not only multiplied verses, but expanded the realm of poetry. But what constitutes the main glory of the "*Harfe*" is, that no ancient or modern production of this kind can be compared with it. It is the first and only one in the field. It may remain thus solitary, for aught we know, for a long time. The spirit of naivete which pervades the "*Harfe*" unites and enlists the mind and heart of the reader. Schiller says, "A volume that can succeed in thus affording us a pure, healthy and never-flagging enjoyment, must be regarded as the work of a poet, beautiful, noble and deserving of approbation, irrespective of any objections that may be raised by a chilly conventionalism."

The editor, the Rev. Benjamin Bausman, has performed a labor of pure love to the memory of his departed friend. The editor and author had been closely allied in life for years. They met as strangers not so very early in their several histories, became companions, and finally friends, and such friends as to render it impossible for death to sever them.

Without any consultation with the lamented author, during their intimacy, the editor gathered the chords, which seemed to him to vibrate with such a melancholy air over the author's lonely grave, as if in sorrow for his demise, and solely out of regard for the hushed singer and his family, joins another friend in publishing "*Harbaugh's Harfe*." After the expenses are all cancelled, the plates, and title and profits and all go into the hands of Mrs. Harbaugh. There is an opportunity afforded now to such as delight in "*sainting*" Henry Harbaugh, to substantially aid his sorrowing widow and fatherless children. We cannot help but consider as apt, that saying:—"Let us not love in word, neither in tongue; but in deed and in truth."

The Publication House has done its part well. We are well pleased with the excellent taste displayed. May "*Harbaugh's Harfe*" sound in many a hearth and home! It will be as a musical instrument in the family, indeed.

LIFE AT HOME; Or the Family and its Members. By William Aikman, D. D., New York: Samuel R. Wells, No. 389 Broadway, 1870, Pp 249. For sale by J. B. Lippincott & Co., Philadelphia, price \$1.50.

This volume is neatly printed on tinted paper and bound in muslin with beveled boards, and presents a very inviting appearance.

It contains nine chapters, which successively treat of the family relation; husbands and wives; husbands; wives; parents; children; brothers and sisters; employers and employed; the altar in the house. These are most interesting topics, and need to be specially considered at the present day, when so many evidences of a growing laxity in regard to all that concerns the morals and interests of the family circle, are presenting themselves on every side. There are also discussed in a most forcible manner, and cannot fail to make their impression upon the mind and heart of the attentive reader. The views presented are sound and Scriptural, and must thus commend themselves to all who profess to be governed by the principles of the word of God.

OLAF THORLAKSEN. *An Iceland Narrative.* By W. Oertel Van Horn. From the German by Rev. Matthias Sheeleigh, Philadelphia; Lutheran Board of Publication, No. 42 N. Ninth street, 1870. Pp. 211. Price \$1.00.

The Arctic regions possess peculiar attractions. They are, however, still to a great extent, far from being fully explored. Everything calculated to throw light upon them must, therefore, be regarded with more or less interest. In the present volume much important information in regard to those regions is interwoven with the narrative, which makes up the body of the work. The manner in which it is executed will adapt the work to the young, for whose benefit especially has been written. The translator also has performed his task, handsomely. Were the readers not apprised on the title page, that the work is a translation, he would be left under the impression that it was originally written in the English language. Works like this form valuable additions to our Sunday-school literature and cannot, therefore, be too greatly multiplied.